



UNIVERSITY OF PENNSYLVANIA  
OCT 31 1968  
PALEONTOLOGICAL MUSEUM

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THE  
MISSIONARY HERALD:

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1881.

VOL. LXXVII.

CAMBRIDGE:  
Printed at the Riverside Press.

1881.

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Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and the profits devoted to the missionary cause.

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THE  
MISSIONARY HERALD.

VOL. LXXVII.—JANUARY, 1881.—No. I.

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LET no one overlook the communications from the missions in this number of the Herald. After our pages were filled to overflowing, letters of unusual interest have reached us, which must be put over until our next issue. From Japan we hear of rapid progress in the sale of the Scriptures, of the consent of the government to the holding of a large open air meeting in a public park of Tokio, and of the organization of a church of thirty-one members at Okayama.

A TELEGRAM from South Africa announces the sad intelligence of the death by fever, November 10th, of Rev. Myron Winslow Pinkerton. This is a terrible blow to his young wife and children, now in Chicago. We commend them to the tender sympathies and the prayers of our readers. Mr. Pinkerton was on his way to open the new mission in Umzila's Kingdom. He reached Natal from this country July 2. His expectation was to go by sea 750 miles onward to Chuluwan, and so inland across a narrow belt of the sea-coast *Mrima* to Umzila's Kraal, distant 140 miles. In this way he would escape exposure to the coast fever. By various untoward events which could not have been foreseen and for which he was in no wise responsible, he was detained in some of the most pestilential places, "this forbidden and deadly region," he called it, for four full months — at Delagoa Bay, Quilimane, Mozambique, Zanzibar, and lastly Inhambane. How specially his death came about we shall not know till letters are received from Mr. Jourdan, an American associate, who had been acclimated and was used to the fever. The probability is that this unexpected exposure of four months to the sea-coast malaria undermined his health. The last letter from him, given on another page, was written at Inhambane, October 8, from which place he was proposing to attempt, by a journey of 250 miles, much of the distance through the malarial region, to reach the healthy highlands of Umzila's capital. Mr. Pinkerton has labored nearly ten years among the Zulus and seemed admirably fitted to open this great and inviting field. Who will take up his mantle and complete what his Christian heroism has begun?

The present number of the *Herald* contains several statistical tables of our Missionary Board. We hope no one will think these tables dry. He must be quite wanting in imagination who, with the basis of solid facts here furnished, cannot set before himself and others the vast and blessed work now being done in the foreign missionary field.

\$50,000 ASKED FOR AS A THANK-OFFERING. — A business man, who declines to give us his name, announcing himself as a “friend of Dr. Hamlin,” offers to give \$1,000 on the condition that \$50,000 are contributed by friends of missions in addition to their regular donations to the treasury of the American Board as a special thank-offering for returning business prosperity. He hopes such gifts may come largely from business men. Persons who may be disposed to respond to this appeal are requested to send their names and subscriptions to the Treasurer. The unknown generous friend who makes this offer first left a donation of \$2,000 for the interesting missionary work under the care of the Board in Turkey and Africa. All “friends of Dr. Hamlin,” and of any others of our noble army of faithful missionaries, will receive a cordial welcome at the Missionary Rooms.

THE MISSION QUARTERLY FOR YOUNG PEOPLE has proved very attractive to those who have received it the past year in connection with their gifts to the Mission School Enterprise. Hereafter the Quarterly will be offered only to subscribers, at the rate of 100 copies postpaid, to *one address*, for \$8.00. At this low rate we hope and expect it will have a large circulation, especially among Sabbath-schools and mission circles.

OUR attention has just been called to a printed letter widely circulated among our churches, signed by a native Armenian pastor, now in this country, expressing the thanks of the churches of the Central Union of the evangelical churches in Turkey. Reference is made to several men who have received a portion of their education abroad, but no allusion is made to the value of what they had received at home, nor to the scores of faithful pastors, preachers, and teachers, who have received all their education at the hands of missionaries; no allusion to the more than twenty colleges and seminaries for both sexes, in which are at this moment more than a thousand youth; no allusion to the American Board in any way!

AN OCCASIONAL FAMILIAR MISSIONARY LETTER, “printed but not published,” for monthly concert use, will be sent to pastors of churches, on request for the same, giving name and post-office address, to C. N. Chapin, 14 Congregational House, Boston.

A brief, comprehensive statement of our present Field, Force, and Work, January 1, 1881, intended for general distribution in the pews, in connection with the annual subscription or contribution by churches, can be had upon application to the secretaries or to Mr. Chapin. *Printed envelopes*, for the subscription or contribution, can also be furnished on application. These have been found very helpful in increasing the contribution.

THE funds of the American Board cannot be spent in educating young men who come to this country from foreign lands. The Board aims to secure the advantages of higher Christian education for such at home, in a manner best suited to their future usefulness among their own people, and at a small part of the expense involved in their coming to this land.

Our friends are cautioned against diminishing their gifts to Foreign Missions by reason of announcements of large donations for this object. The \$150,000, so widely reported as given to the American Board, went to the treasury of another society. The papers have recently announced a bequest to the Board of \$50,000, by a friend of missions, lately deceased, but we learn that since the will was made such heavy losses have been experienced that the Board will probably not receive anything from the estate.

IN the observance of the approaching "Week of Prayer" let not its origin be forgotten. Amid the diversity of topics suggested let that topic be prominent which was on the hearts of the missionary band in India when they first proposed this union of Christians in prayer.

This is the season for the friends of missions in our churches to do what they can to extend the circulation of the *Missionary Herald*. Pastors and members of our churches can do much in this direction, if they will. We ask them to make an effort to increase the number who take and who read the *Herald*, from a profound conviction that there is no way in which a slight effort can accomplish more to stimulate interest in, and gifts and prayers for, the missionary work than by inducing as many as possible to read regularly the information coming from our missionary fields.

THE London Missionary Society has chosen as successor of Dr. Mullens, in its Secretariat, Rev. Ralph W. Thompson, of Liverpool. Mr. Thompson was born in India, where his father was a missionary of the London Society. The English Church Missionary Society has called Rev. Frederick E. Wigram to the place made vacant by the death of Rev. Henry Wright. May the wisdom and grace vouchsafed to their predecessors be granted these new missionary secretaries in the vast trusts devolved upon them.

No man can have any genuine interest in an object about which he knows little or nothing. This is of course a mere truism, yet many people seem to think it is not true in the matter of missions. Many Christians wonder why they themselves have not more zeal in this cause, or they do not understand why others do not take the cause more to their hearts, when the simple fact is that they, or their friends, have not sufficient knowledge of the missionary work to be interested in it. It is absurd to suppose that we can feel deeply for distant people of whose needs we are ignorant, or that we can sympathize with missionaries of whose labors and successes we get no information. It is not merely desirable but *essential* for the development of a missionary spirit that we know the facts. A missionary magazine is, therefore, indispensable for such as would gain an enthusiasm for the progress of Christ's kingdom in the world.

BOOKS, especially commentaries on the Bible in English, Scott, Henry, Barnes, and others, will be gladly and gratefully received at our missionary stations for use by theological students and native pastors. *Marash, Central Turkey*, is just now quite urgent in its appeal in this direction. Please look over your libraries and send such books as you can spare to C. N. CHAPIN, No. 14 Congregational House, that they may be forwarded to mission fields.



THE Brahma Somaj seems to be rapidly filling up its pantheon, while it is sadly evident that, whatever it may say about Christ, it has no thought of crowning him "Lord of all." The Somaj has recently made what it calls a "pilgrimage" to Mohammed. Its organ, as quoted by the *Bombay Guardian*, thus reports the event: "Last Sunday the Brahma devotees were introduced by the Lord to Arabia's benefactor and prophet. They cast off the exclusiveness and caste-prejudices of the Hindu and became in spirit Mussulmans. After the usual invocation of Divine blessing, and the regular adoration, meditation, and hymns of the morning service, they were led by the spirit of God into the heavenly mansions of Mohammed, where they spent some time in acquiring the deeper faith and wisdom of Islam. Sitting at the feet of that great prophet they drank his inspiration and assimilated his truths."

"CALLS" FOR MISSIONARIES. — The young men assembled at the Inter-Seminary Missionary Convention, acting on the suggestion made by Professor Hartranft at the Annual Meeting of the Board, passed a resolution requesting the various Mission Boards to take into earnest consideration, with a view to immediate adoption, the plan of issuing personal and formal "calls" to such individuals as they desire to enter upon missionary service. It is not perhaps known that not only has the plan been considered, but that it has been actually tried. The Prudential Committee has at various times and by formal vote called more than a score of individuals to enter upon specific foreign missionary service. During a single year eleven students, then in theological seminaries, were, after careful inquiries, thus specifically called by action as formal as that which any church uses in inviting a person to its pastorate. The results of the effort were not such as to lead to a repetition of the experiment. Not one of the eleven accepted the call given him. It may be, however, that different results would follow were the experiment to be tried again. The Foreign Missionary service seems to require for its successful prosecution not merely a willingness to labor *anywhere*, but an inward impulse to labor where Christ has not been named. One of the first qualifications for a missionary is a desire to be a missionary. If a young man of strength and ability offers himself for foreign work, this fact goes far to show his fitness for that work. On the other hand, whatever abilities a person may have, his adaptation for service among the heathen is certainly questionable, unless he has the impulse in his own soul leading him to go hence unto the Gentiles. Mills and Judson and their associates waited for no call from the General Association of Massachusetts. The burden of a perishing world was on them, and they made a call upon the General Association to send them to the heathen. If, however, any competent young men now in the seminaries, or in pastorates, will let it be known that they are only waiting for a call to foreign missionary service, their cases will be instantly considered and calls issued.

"OUR mothers are our Urim and Thummin," said a young missionary at Lowell, in answering the question as to how the will of God should be discerned. How holy is a mother's place, when from her lips and life her child learns the divine counsels! Many a son, like this young missionary, has known that God called him to go to the heathen because his mother has so interpreted his duty.



STATISTICS OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1879-80.

MISSIONS.	When commenced.	Stations.	Out-stations.	AMERICAN LABORERS.					NATIVE LABORERS.					Total of Laborers.	Number of Churches.	Added on Profession last year.	Whole Number of Members.	Training Schools and Seminaries.	Pupils in Training Schools and Seminaries.	Boarding-schools for Girls.	Pupils in Boarding-schools for Girls.	Other Adults under Instruction.	Common Schools.	Pupils in Common Schools.	Whole Number under Instruction.
				Ordned Missionaries.	Of whom are Physicians.	Physicians not ordained.	Other Males.	Females.	Total from the United States.	Native Pastors.	Native Preachers and Catechists.	Native Teachers.	Other Native Helpers.												
Zulu Mission	1835	6	12	10	1	1	1	10	26	2	8	24	32	66	92	15	19	610	2	52	65	1	25	820	937
West Central Africa	1880	1	12	10	1	1	1	10	23	2	8	11	9	30	53	3	18	211	1	28	1	13	293	375	
European Turkey	1858	4	12	10	1	1	1	10	65	10	33	114	32	198	264	28	156	1,747	4	191	9	325	3,438	4,293	
Western Turkey	1836	7	84	23	1	1	1	23	42	17	26	12	60	97	123	30	230	2,830	2	85	2	65	2,600	2,765	
Central Turkey	1847	2	40	8	1	1	1	8	38	24	37	123	30	214	252	33	119	1,806	4	154	6	147	4,404	5,449	
Eastern Turkey	1816	4	10	14	2	1	1	11	23	12	8	75	52	147	170	24	141	1,202	1	9	1	90	4,404	5,449	
Madratta	1813	8	79	11	1	1	1	11	23	18	126	164	9	317	344	33	242	2,426	1	62	7	230	1,285	1,384	
Ceylon	1834	11	206	12	1	1	1	12	16	8	21	123	22	174	190	13	82	922	5	355	2	133	3,308	3,610	
Foehow	1816	7	15	5	1	1	1	5	16	8	21	10	7	40	54	11	19	107	1	20	1	5	80	124	
Japan	1847	3	10	14	1	1	1	14	8	14	2	18	25	64	64	14	200	613	1	21	1	5	120	171	
North China	1854	6	12	14	1	1	1	14	30	8	18	14	7	47	92	16	121	514	1	88	3	122	—	210	
Mexico	1869	4	13	8	1	1	1	8	45	8	15	14	7	47	92	16	121	514	1	88	3	122	40	1,900	
Western Mexico	1852	4	23	8	1	1	1	8	13	20 <sup>2</sup>	15 <sup>2</sup>	—	—	35 <sup>2</sup>	53 <sup>2</sup>	40	44 <sup>3</sup>	2,004	2	50	—	—	40	1,900	
Micronesia	1872	1	—	1	1	1	1	1	2	—	—	—	—	2	7	1	38	173	1	6	—	—	1	70	
Spain	1872	2	5	2	—	—	—	2	4	—	—	—	—	5	7	3	20	100	—	—	—	—	5	114	
Austria	1872	2	3	3	—	—	—	3	6	—	—	—	—	7	13	1	26	26	1	—	—	—	1	81	
Dakota	1855	4	9	4	—	—	—	4	19	—	—	—	—	15	34	8	55	621	1	37	1	6	470	538	
North Pacific Institute	1872	1	—	1	—	—	—	1	2	—	—	—	—	—	2	—	—	—	—	—	—	—	—	—	27
Total . . . . .	—	77	642	147 <sup>1</sup>	7	6	8	236 <sup>1</sup>	397 <sup>1</sup>	138	327	730	232	1,427	1,824 <sup>1</sup>	273	1,923 <sup>3</sup>	16,992	29	1,185	38	1,356	1,096	27,056	30,693

<sup>1</sup> Not including those still supported at the Sandwich Islands.

<sup>2</sup> Including Hawaiian missionaries.

<sup>3</sup> Besides 530 added previously but not heretofore reported.

<sup>4</sup> The common schools of Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

## GENERAL SUMMARY. 1879-80.

THE statistical table on the preceding page gives the details concerning the seventeen missions of the Board, embracing the force employed in each, and the results of their labors, so far as these results can be expressed in figures. The main facts to be learned from this table will probably be more readily grasped by a majority of our readers when presented in the form which follows:—

*Missions.*

Number of Missions . . . . .	17
Number of Stations . . . . .	75
Number of Out-stations . . . . .	642

*Laborers Employed.*

Number of ordained Missionaries <sup>1</sup> (9 being Physicians) . . . . .	156
Number of Physicians not ordained . . . . .	6
Number of other Male Assistants . . . . .	8
Number of Female Assistants <sup>2</sup> . . . . .	246
Whole number of laborers sent from this country . . . . .	416
Number of Native Pastors . . . . .	138
Number of Native Preachers and Catechists . . . . .	327
Number of Native School-teachers . . . . .	730
Number of other Native Helpers . . . . .	232 — 1,427
Whole number of laborers connected with the Missions . . . . .	1,843

*The Press.*

Pages printed, as far as reported (Turkish, Japan, North China, and Zulu Missions only) . . . . .	20,606,478
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*The Churches.*

Number of Churches . . . . .	273
Number of Church Members, as nearly as can be learned . . . . .	16,992
Added during the year, as nearly as can be learned, including also 539 not heretofore reported . . . . .	2,462

*Educational Department.*

Number of Training, Theological Schools, and Station Classes . . . . .	29
Number of Pupils in the above . . . . .	1,185
Number of Boarding-schools for Girls . . . . .	38
Number of Pupils in Boarding-schools for Girls . . . . .	1,356
Other Adults under instruction . . . . .	1,096
Number of Common Schools . . . . .	737
Number of Pupils in Common Schools . . . . .	27,056
Whole number of Pupils . . . . .	30,693

THE educational work of the American Board in foreign lands includes sixty-six seminaries and colleges. For the support and enlargement of these institutions more than \$100,000 have already been appropriated from the Otis bequest. Four colleges, including the Constantinople "Home," which is practically a college for women, have received \$50,000 to aid them in educating an efficient native agency for the furtherance of the evangelical work in the fields where they are located. A million of dollars might well be spent in developing these higher institutions of Christian learning.

<sup>1</sup> Including nine still supported at the Sandwich Islands.

<sup>2</sup> Including eleven at the Sandwich Islands.

## A LIGHT THAT DOES NOT ILLUMINE.

SINCE the publication of Mr. Edwin Arnold's *Light of Asia* the life and teaching of Gautama Buddha have been quite generally discussed in our leading reviews. The coincidences and the contrasts between the history and the teachings of the great Buddhist hero, and of Jesus Christ have been presented very fully. That some of these coincidences are striking no one will deny; that the contrasts are as striking will probably be denied by some, but certainly not by any who look beneath the surface. Gautama was of a gentle yet intensely earnest spirit, and seems to have been moved with compassion for the multitude like that which filled our Lord. He took upon himself the task of a reformer in the midst of a Brahminism which was cold and proud and cruel. We would not question his benevolent purpose. But the particular object he set before himself and the method he presented for attaining that object differ from those proposed by Christ as the night differs from the day. Gautama was oppressed by the suffering about him; Christ was burdened for the world's sin. To the Indian prince the great evil was pain; to Jesus there was no evil to be compared with wickedness. The Buddhist would make men happy; our Lord would first make them holy. And as to remedies suggested for the evils they saw, the contrast is still more striking. Gautama taught that misery and affliction are inseparable from existence, and hence the only way to avoid pain was to escape from the hopeless prison of endless existences. This goal of unconsciousness, the highest good in his system, could be gained not by help from without, for there were no gods even who could help, but by one's own efforts. He who would attain Nirvana must abandon all affection, check all desires, and by meditation seek to lose personal consciousness. But Jesus sought to quicken and not to benumb the affections; he would inspire every faculty of man to a more intense activity; he proposes to deliver his followers from their sin, and so bring them into conscious and blissful fellowship with the God of their salvation. Gautama sets before men eternal sleep, but Jesus offers them eternal life.

But it is in view of the lofty character of Sakya Muni and of the general purport of his doctrines, that, as Mr. Arnold intimates, he has termed him "The Light of Asia." It has seemed to us that the propriety of this title can be settled in quite another way than by investigating the life and teachings of the Indian prince. Every one knows that it is the function of a light to enlighten—Whatever is called by that name is certainly miscalled if it cannot irradiate some definite area and dispel its darkness. To be sure a light may be hid under a bushel, but it will certainly illumine the bushel, and if it be much of a light it will burn through the bushel and shine out. But the Buddhism of Gautama has not been hidden under a bushel. For twenty-five hundred years it has had its opportunity to mold society throughout a vast area in the Eastern world. It has been preached and received in India, Burmah, Siam, China, and Japan. Mr. Arnold boasts that more than a third of mankind owe their moral and religious ideas to this illustrious prince, and that countless millions of lives daily repeat the formula "I take refuge in Buddha." There can, therefore, be no plea that the religion of Gautama has not had the fullest opportunity to re-

veal its power, and it is fair to ask, after twenty five hundred years since its promulgation, whether that religion has brought forth any fruits which certify to its efficacy in the regeneration of individuals or of society.

The sufficient answer to the claim that Gautama was the Light of Asia is Asia — the Asia of to-day. This has been the field of his conquests, but what have his conquests secured for the moral and spiritual enlightenment of that continent? Hundreds of millions worship him, but is it a *light* in which they are walking? We need make no wholesale accusations against society in the great nations where Buddhism has prevailed, as though all wickedness prevailed there while all was light about us. We recognize fully the many good qualities found in the Hindu, the Chinese, and the Japanese. We have no doubt that the incoming of Buddhism did much to ameliorate the harshness of Brahmanism, though it is more of a question whether it was any improvement upon the Confucianism of China. But after admitting all that can reasonably be claimed as to the good qualities of these Asiatic races, every man who has seen the light of the Western world knows that those races, as races, are walking in moral and spiritual, as well as intellectual, darkness. Individuals may be lifted much above their surroundings, but the common people are sunken in what we can only call degradation. There can be no dispute about this. The laudations sometimes paid to the virtues of the Orientals are only fair as answers to the wholesale depreciation in which a few unwisely indulge. Every man of sense knows that the Western world is not looking to the East for its light, but that, on the contrary, the East, as it has caught some gleams from afar, is slowly awaking to the consciousness that she is sitting in darkness, and hence she is sending eagerly to Europe and America for instruction. Look at the people over whom Buddhism has had sway. Do they seem to be walking in any light, and are they giving light? Though Buddhism was driven from India, yet Mr. Arnold's claim is probably true that "the most characteristic habits and customs of the Hindoos are clearly due to the benign influence of Buddha's precepts." But how far can they be called benign when India is left where she is to-day, weak, emasculated, ignorant, her people the victims of superstitions, her religion little more than mendicancy, her two hundred and forty millions of inhabitants so inefficient and incapable that they are subject to a nation of thirty-three millions, of an alien civilization, and living many thousand miles away. Look at Burmah, where the fullest blossoms and fruits of Buddhism may be seen. The recent stories of atrocities in that land, due not less to the weakness and degradation of the people than to the corruptions of the court, show that there is darkness and no light there. From China the message is that while Buddhism counts its millions of adherents, their religion is of so little account to them that they will at any time worship at either a Confucian or Taoist shrine. It has no other effect upon their lives than to make them more indolent. In Japan the reformed Buddhism is not that of Gautama at all, but, in all essential doctrines, the very opposite. Indeed, all the so-called reformations of Buddhism, of which its best followers have felt the need, have been reformations not backwards towards the teachings of Gautama but away from him. Yet neither the old nor the reformed Buddhism has lifted the Japanese out of the darkness in which they have walked.

The truth is that Buddhism offers to man no power to attain the virtues it de-



picts. Human nature needs not merely to be taught concerning the way of righteousness but to be helped along that way. Gautama revealed no such helps, neither from God nor man. He took away all spring from life, he sought to stifle every emotion, to crush every affection. He called men not to an active exercise of their powers but to a drowsy meditation. He left no place for woman in his system; it was only for men. He sought, by ignoring the gods, to stifle the instinct for worship; an endeavor so contrary to human impulses that his followers revolted and began to worship him. And now they worship his teeth, and hair, and images of their hero. When one looks at the condition of society, and especially of women, throughout the Buddhist world, and considers the superstitions and ignorance of the mass of Gautama's followers, it seems almost like a sarcasm to call him "The Light of Asia." So unenlightened are they that they are ignorant of their own sacred books, and they are coming to the Christian scholars of Europe to teach them to read what their own saints and heroes have written.

Gautama was a gentle and pure spirit, melancholic but benevolent, wise in many ways, but not wise above mortals. Better than most of his race, he is justly conspicuous. He was a star in the night, bright because of the gloom in which he appeared, but he was not the sun to drive that night away. If he were the *light* of Asia it could not be possible for such thick darkness to remain there. Asia still waits for the Light that enlighteneth the world. When her millions receive Him they will no longer walk in darkness.

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#### OUR ANNUAL FOREIGN MISSIONARY OFFERING.

MANY persons are about deciding what shall be the amount of their subscription for the present year to the American Board. By some it will be paid in instalments during successive weeks and months. By others it will be presented as a single gift. As a help to an intelligent decision upon the amount to be pledged, certain facts may be appropriately considered.

1. *It is a privilege to be permitted by one contribution to assist in the proclamation of Christ in so many places throughout the world.* Any contribution sent to the general treasury of the American Board, by an equitable division carefully made, reaches the Dakotas among the North American Indians; Mexico, Spain, and Austria in Papal lands; the Hawaiian and Micronesian islands of the Pacific; Southern and West Central Africa, European Turkey, Western Turkey, Central Turkey, and Eastern Turkey in the Ottoman Empire; the Mahrattas of Western India; the Tamil people of Madura and Ceylon; Southern and Northern China, and Japan.

2. *It is a source of gratitude that a single contribution is economically distributed through so many different departments of one important work.* It explores, preaches, itinerates, and gathers churches. It teaches from the primary school upward, through all grades, including collegiate and theological seminaries. It gives Biblical instruction not only in these institutions but in Sunday-schools. It is engaged in translating and revising versions of the Holy Scriptures in several languages, and providing a Christian literature. It gives grants in aid to

feeble native churches and to native missionary societies, carefully training to self-help on their part. It assists students in collegiate and theological study like our education societies. It helps in the erection of church buildings and school-houses. It does something toward medical and philanthropic work in dispensaries and hospitals, and among the sick. It thus goes about doing good along all the paths trodden by our faithful missionaries.

3. *It is both an honor and a power to be identified by one contribution with the labors of so many persons in such a goodly fellowship.*

That contribution does its part toward the support of about 400 missionaries and assistant missionaries, enters into the labors of 1,427 native helpers, strengthens more than 17,000 members of 273 native churches, and gives its encouragement in the instruction of over 30,000 pupils in schools and seminaries. It is surely a source of gratitude that we may be associated each year by a generous self-denying gift with such a company of co-laborers.

In this spirit, with overflowing thankfulness for the great and precious privilege, let us set apart our annual offering to the missionary work, as stewards of the Lord, "each according to his several ability." The Lord keeps the record, knows how much heart and prayer go with every gift, and will distribute the final reward. May we in this and in every act receive the Divine approbation and blessing!

## MORTGAGED ESTATES.

BY REV. E. H. MERRELL, D. D., PRESIDENT OF RIPON COLLEGE, WISCONSIN.

AMONG the current and vicious misapprehensions is this : that there are estates which are absolutely unencumbered. In the gospel this cannot be true. Even the title to our being we do not hold in fee simple, but the rather by lease ; and the question of immortality is a question as to whether the lease ever runs out. And our title to estates is more slender than our title to being. Our Lord gave as one of the proofs of his Messiahship, that "the poor have the gospel preached to them." He was in the substance of his being, and in the efficiencies of his work in whatsoever relation, a gospel to the poor. Under him those who are Christ's become a gospel ; what they are and what they possess. Here is the genius of stewardship. In barbarism the poor are subservient to wealth ; in Christian stewardship by wealth the poor have the gospel preached to them. Thus wealth is held in the interest of man, and not man in the interest of wealth. Riches thus held under the law of the gospel *in the interest of man*, find themselves under two specific limitations : their use is limited by *beneficence* and by *wisdom*.

Under the limitations of beneficence we are restrained from using riches in any ways except those judged to be most promotive of those values which wealth is naturally adapted to secure, — to secure, not for us, but for the poor. It is a mistake to suppose that we may hold a tenth for the gospel and consume the rest on lusts. It is as if one member of Christ were crucified and the rest of his body had passed to glory without suffering or the humiliation of the grave. Christ is not divided, neither the estate of any Christian. The claim

of beneficence covers the last dollar of the rich man, and also of the poor. *All* interests are to be regarded in expenditure. Because those nearest will have our most immediate attention, those more remote cannot be righteously disregarded. Beneficence sets us about doing good to all. It is here that we find the grain of truth in communism. It is a sound judgment that all capital should be administered in the interest of all men; but communism overlooks the fact that one may not rightfully demand what it is another's duty to give.

And stewardship, which is ownership in the gospel view, has limitation in *wisdom*. To expend as we please is barbarism, to expend as is wise is the spirit of the gospel of Christ. "What we own is ours to use as we ought, not as we will," and in the exercise of our duty we are under the inflexible necessity of using our wisdom in estimating the relative importance of needs. The wants of the world constitute a perfectly valid claim on the wealth of the world, and it matters little that a mortgage has not been formally drawn up and recorded. God has a Book in which those claims are particularly set down; for he has not forgotten his poor. "Every human need has an undivided share in every estate." Owners, therefore, are under the unyielding limitation which confines them to the use of their wisdom — not pleasure — in estimating the relations of needs to their possession. It is not wrong to get riches; it is wrong to deny the claims of God's poor in the use of them.

There have arisen men who have endeavored with much learning to give an account of wide financial disasters and distress. I find a very satisfactory philosophy in the New Testament. When the great Proprietor who owns the earth and the fullness thereof, who has an original claim for his creatures to the cattle upon a thousand hills, finds all proper claims denied, and men waxing wanton in riches not legitimately their own, wasting talents and oppressing poor servants in their stewardship, then he begins foreclosure of mortgages on a large scale, and has a redistribution of possessions. Thus, under bitter providences, we tardily learn that there are in reality no unmortgaged estates.

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#### MRS. DELIA E. CURTIS.

THE Japan Mission has been again sorely afflicted in the death of one of its beloved members. Mrs. Curtis, wife of Rev. William W. Curtis, of Osaka, died in that city October 12, after a somewhat protracted illness. The daughter of Rev. James W. Harris, Mrs. Curtis was born in Leon, Waushara County, Wisconsin, October 24, 1856, and after gaining an education at Evansville and Oberlin and spending some time in teaching, she was married to Mr. Curtis, August 31, 1877, sailing with her husband for Japan in November of the same year. She has had a little less than three short years to do her work on mission ground, but she did it so well that she bound all hearts to her, winning the cordial regard of the natives as well as of her missionary associates. She seems to have apprehended, before her attendants did, the fact that she was nearing her heavenly home. It was at the same hour that she learned the medical opinion in her case, that she was told of a union meeting of the native Christians of the

city to pray for her. "Tell them," said she, "as a message from me, 'Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is; and that 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.'"

Of a gentle yet earnest spirit, thoroughly devoted to her work, Mrs. Curtis seemed specially fitted to live, and to live in the service to which she had given her whole soul. But such a life and such a death cannot fail to make a lasting impression upon a people who have had comparatively few examples of how triumphantly a Christian can die.

### MISSIONARIES OF THE A. B. C. F. M., 1880.

THE following list presents alphabetically the names of Missionaries now in connection with the Board, either in the field or expecting to return to it; also the mission and station with which each missionary is connected. The following abbreviations are used in indicating the missions:—

European Turkey Mission, Western Turkey Mission, Central Turkey Mission,	Eur. T. W. T. C. T.	Eastern Turkey Mission, Mahratta Mission, North China Mission,	East. T. Mah. N. China.
Adams, Edwin A.,	Prague, Austria.	Barrows, Miss Martha J.,	Kobe, Japan.
Adams, Mrs. Caroline A. P.,	" "	Bartlett, Lyman,	Cesarea, W. T.
Adams, Lucien H.,	Aintab, C. T.	Bartlett, Mrs. Cornelia C.,	" "
Adams, Mrs. Nancy D.,	" "	Belden, William H.,	Constantinople, Eur. T.
Agnew, Miss Eliza,	Oodooville, Ceylon.	Belden, Mrs. Ellen H.,	" "
Allen, Orson P.,	Harpoot, East. T.	Berry, John C., M. D.,	Okayama, Japan.
Allen, Mrs. Caroline R.,	" "	Berry, Mrs. Maria E.,	" "
Ament, William S.,	Pao-ting-fu, N. China.	Bingham, Miss Grace,	Aintab, C. T.
Ament, Mrs. Mary A.,	" "	Bingham, Hiram, At Honolulu,	Micronesia.
Andrews, Miss Mary E.,	Tung-cho, "	Bingham, Mrs. Minerva C.,	" "
Andrus, Alpheus N.,	Mardin, East. T.	Bissell, Lemuel, D. D.,	Ahmednuggur, Mah.
Andrus, Mrs. Olive L.,	" "	Bissell, Mrs. Mary E.,	" "
Atkinson, John L.,	Kobe, Japan.	Blakely, Josiah B.,	Shau-wu, Foochow.
Atkinson, Mrs. Carrie E.,	" "	Blakely, Mrs. Isabella V.,	" "
Bagster, William W.,	Bihé, W. Cent. Africa.	Bliss, Edwin E., D. D.,	Constantinople, W. T.
Baird, John W.,	Monastir, Eur. T.	Bliss, Mrs. Isabella H.,	" "
Baird, Mrs. Ellen R.,	" "	Blodgett, Henry, D. D.,	Peking, N. China.
Baldwin, Caleb C., D. D.,	Foochow, Foochow.	Blodgett, Mrs. S. F. R.,	" "
Baldwin, Mrs. Harriet F.,	" "	Bond, Lewis, Jr.,	Philippopolis, Eur. T.
Baldwin, Theodore A.,	Constantinople, W. T.	Bond, Mrs. Fannie G.,	" "
Baldwin, Mrs. Matilda J.,	" "	Bowen, Marcellus,	Smyrna, W. T.
Ballantine, William O., M. D.,	Rahuri, Mah.	Bowen, Mrs. Flora P.,	" "
Barnes, Miss Myra L.,	Marash, C. T.	Bridgman, Henry M.,	Unzumbi, Zulu.
Barnum, Henry S.,	Van, East. T.	Bridgman, Mrs. Laura B.,	" "
Barnum, Mrs. Helen P.,	" "	Brooks, Charles H.,	Constantinople, W. T.
Barnum, Herman N., D. D.,	Harpoot, "	Brooks, Mrs. Fanny W.,	" "
Barnum, Mrs. Mary E.,	" "	Brown, Miss Minnie C.,	Hadjin, C. T.
Barrows, John O.,	Constantinople, W. T.	Browne, John K.,	Harpoot, East. T.
Barrows, Mrs. Clara S.,	" "	Browne, Mrs. Leila,	" "
		Bruce, Henry J.,	Satara, Mahratta.



Bruce, Mrs. Hepzibeth P.,	Satara, Mahratta.	Diament, Miss Naomi,	Kalgan, N. China.
Burnell, Thomas S.,	Melûr, Madura.	Doane, Edward T.,	Ponape, Micronesia.
Burnell, Mrs. Martha,	" "	Dudley, Miss Julia E.,	Kobe, Japan.
Burrage, Miss Fannie E.,	Cesarea, C. T.	Dwight, Henry O.,	Constantinople, W. T.
Bush, Miss Caroline E.,	Harpoot, East. T.	Dwight, Mrs. Ardelle M.,	" "
Byington, Theodore I., D. D.,	Constantinople,		
Byington, Mrs. Margaret E.,	" W. T.	Edwards, Mrs. Mary K.,	Lindley, Zulu.
		Ely, Miss Charlotte E.,	Bitlis, East. T.
Capron, Mrs. Sarah B.,	Madura, Madura.	Ely, Miss Mary A. C.,	" "
Cary, Otis, Jr.,	Okayama, Japan.	Evans, Miss Jane G.,	Tung-cho, N. China.
Cary, Mrs. Ellen M.,	" "		
Chamberlin, Miss Laura B.,	Sivas, W. T.	Fairbank, Samuel B., D. D.,	Wadale, Mahratta.
Chambers, Robert,	Erzroom, East. T.	Farnham, Miss Laura,	Nicomedia, W. T.
Chambers, Mrs. Elizabeth L.,	" "	Farnsworth, Wilson A., D. D.,	Cesarea, "
Chambers, William N.,	Erzroom, East. T.	Farnsworth, Mrs. Caroline E.,	" "
Chambers, Mrs. Mary F.,	" "	Fowle, James L.,	" "
Chandler, John E.,	Pulney, Madura.	Fowle, Mrs. Caroline P.,	" "
Chandler, Mrs. Charlotte H.,	" "	Fritcher, Miss Eliza,	Marsovan, W. T.
Chandler, Miss Gertrude A.,	" "	Fuller, Americus,	Aintab, C. T.
Chandler, John S.,	Battalagundu, Madura.	Fuller, Mrs. Amelia D.,	" "
Chandler, Mrs. Jennie E.,	" "		
Chapin, Franklin M.,	Tientsin, N. China.	Gardner, Miss Fannie H.,	Osaka, Japan.
Chapin, Mrs. Flora M.,	" "	Garrettson, Miss Elsie M.,	Kalgan, N. China.
Chapin, Miss Jane E.,	Peking, N. China.	Gates, Lorin S.,	Sholapur, Mahratta.
Chapin, Lyman D.,	Tung-cho, N. China.	Gates, Mrs. Frances A.,	" "
Chapin, Mrs. Clara L.,	" "	Gleason, Miss Martha J.,	Constantinople, W. T.
Chester, Edward, M. D.,	Dindigul, Madura.	Goodrich, Chauncey,	Tung-cho, N. China.
Chester, Mrs. Sophia,	" "	Goodrich, Mrs. Sarah B.,	" "
Child, Miss Harriet N.,	Kessab, C. T.	Gordon, M. Lafayette, M. D.,	Kioto, Japan.
Christie, Thomas D.,	Marash, C. T.	Gordon, Mrs. Agnes H.,	" "
Christie, Mrs. Carmelite B.,	" "	Gouldy, Miss Mary E.,	Osaka, Japan.
Clark, Albert W.,	Prague, Austria.	Greene, D. Crosby, D. D.,	Yokohama, "
Clark, Mrs. Helen M.,	" "	Greene, Mrs. Mary J.,	" "
Clarke, James F.,	Samokov, Eur. T.	Greene, Joseph K.,	Constantinople, W. T.
Clarke, Mrs. Isabella G.,	" "	Greene, Mrs. Elizabeth A.,	" "
Clarkson, Miss Virginia A.,	Kobe, Japan.	Gulick, John T.,	Kobe, Japan.
Closson, Miss Sarah A.,	Cesarea, W. T.	Gulick, Mrs. Frances A.,	" "
Coffing, Mrs. Josephine L.,	Hadjin, C. T.	Gulick, Miss Julia,	Kobe, Japan.
Colby, Miss Abbie M.,	Osaka, Japan.	Gulick, Oramel H.,	" "
Cole, Royal M.,	Erzroom, East. T.	Gulick, Mrs. Ann E.,	" "
Cole, Mrs. Lizzie,	" "	Gulick, Thomas L.,	Zaragoza, Spain.
Collins, Miss Mary C.,	Fort Sully, Dakota.	Gulick, Mrs. Alice W.,	" "
Crawford, Lyndon S.,	Manisa, W. T.	Gulick, William H.,	Santander, Spain.
Crawford, Mrs. Susan V.,	" "	Gulick, Mrs. Alice G.,	" "
Cull, Miss Phœbe L.,	" "	Gutterson, George H.,	Madura, Madura.
Curtis, William W.,	Osaka, Japan.	Gutterson, Mrs. Emma W.,	" "
Davis, Miss Anna Y.,	Kobe, Japan.	Hall, Charles L.,	Fort Berthold, Dak.
Davis, Jerome D.,	Kioto, Japan.	Hall, Mrs. Emma C.,	" "
Davis, Mrs. Sophia D.,	" "	Hamlin, Miss Clara H.,	Constantinople, W. T.
Davis, Myron J., M. D.,	Sivas, W. T.	Hance, Miss Gertrude R.,	Umvoti, Zulu.
Davis, Mrs. Isabella C.,	" "	Harding, Charles,	Sholapur, Mahratta.
Davis, R. Henry,	Kobe, Japan.	Harding, Mrs. Elizabeth D.,	" "
Davis, Mrs. Frances W.,	" "	Hartwell, Cha's, Foochow Suburbs,	Foochow.
Day, Miss Laura A.,	Adams, Zulu.	Hartwell, Mrs. Lucy E.,	" "
De Forest, John H.,	Osaka, Japan.	Hastings, Eurotas P.,	Batticcotta, Ceylon.
De Forest, Mrs. Sarah E.,	" "	Hastings, Mrs. Anna,	" "
Dewey, Willis C.,	Mardin, East. T.	Hastings, Richard C.,	" "
Dewey, Mrs. Seraphina S.,	" "	Haven, Miss Ada,	Peking, N. China.

Herrick, George F.,	Marsovan, W. T.	Maltbie, Miss Esther T.,	Samokov, Eur. T.
Herrick, Mrs. Helen M.,	" "	Marden, Henry,	Marash, C. T.
Herrick, James,	Tirumangalam, Madura.	Marsh, George D.,	Philippopolis, Eur. T.
Herrick, Mrs. Elizabeth H.,	" "	Marsh, Mrs. Ursula C.,	" "
Hillis, Miss Hester A.,	Panditeripo, Ceylon.	Miller, Mr. Samuel T.,	Bihé, W. Cent. Africa.
Hitchcock, Milan H.,	Constantinople, W. T.	Minor, Mrs. Judith M.,	Battalagundu, Madura.
Hitchcock, Mrs. Lucy A.,	" "	Montgomery, Giles F.,	Marash, C. T.
Hollister, Miss Mary G.,	Aintab, C. T.	Montgomery, Mrs. Emily R.,	" "
House, J. Henry,	Samokov, Eur. T.	Morris, Miss Fannie M.,	Lindley, Zulu.
House, Mrs. Addie S.,	" "	Morris, Mr. Wyllys K.,	Sissiton, Dak.
Howland, Samuel W.,	Oodoopitty, Ceylon.	Morris, Mrs. Martha R.,	" "
Howland, Mrs. Mary E. K.,	" "		
Howland, William S.,	Mandapasalai, Madura.	Neesima, Joseph, corresponding member,	
Howland, Mrs. Mary L.,	" "		Kioto, Japan.
Howland, William W.,	Odooville, Ceylon.	Neesima, Mrs. J. H.,	" "
Howland, Mrs. Susan R.,	" "	Newton, Miss Ella J.,	Foochow, Foochow.
Howland, Miss Susan R.,	" "	Noble, Mr. Willis C.,	Peking, N. China.
Hubbard, Albert W.,	Sivas, W. T.	Noble, Mrs. Willa J.,	" "
Hubbard, Mrs. Emma R.,	" "	Norris, Miss Sarah F., M. D.,	Bombay, Mah.
Hume, Edward S.,	Bombay, Mah.	Noyes, Joseph T.,	Periakulam, Madura.
Hume, Mrs. Charlotte E.,	" "		
Hume, Robert A.,	Ahmednuggur, Mah.	Osgood, Mrs. Helen W.,	Foochow, Foochow.
Hume, Mrs. Abbie S.,	" "		
Hyde, Charles M., D. D.,	Honolulu, No. Pacific Institute.	Paddock, Miss Martha M.,	Santee, Dakota.
Hyde, Mrs. Mary K.,	" "	Park, Charles W.,	Bombay, Mah.
		Park, Mrs. Anna M.,	" "
Ireland, William,	Adams, Zulu.	Parmelee, Miss H. Frances,	Osaka, Japan.
Ireland, Mrs. Relief O.,	" "	Parmelee, Moses P., M. D.,	Erzroom, East. T.
Irvine, Miss Louisa M.,	Fort Sully, Dakota.	Parmelee, Mrs. Julia F.,	" "
		Parsons, Mrs. Catharine,	Nicomedia, W. T.
Jencks, Mr. De Witt C.,	Kobe, Japan.	Parsons, Miss Electa C.,	" "
Jencks, Mrs. Sarah M.,	" "	Parsons, Miss Ellen C.,	Constantinople, W. T.
Jenney, Edward W.,	Monastir, Eur. T.	Patrick, Miss Mary M.,	" "
Jenney, Mrs. Kate M.,	" "	Pease, Edmund M., M. D.,	Kusaie, Micronesia.
Jones, John P.,	Mana-Madura, Madura.	Pease, Mrs. Harriet A.,	" "
Jones, Mrs. Sarah A.,	" "	Peck, Albert P., M. D.,	Pao ting-fu, N. China.
		Peck, Mrs. Celia F.,	" "
		Perry, Henry T.,	Sivas, W. T.
Kellogg, Miss E. Louise,	Osaka, Japan.	Perry, Mrs. Jennie H.,	" "
Kilbon, Charles W.,	Adams, Zulu.	Pettee, James H.,	Okayama, Japan.
Kilbon, Mrs. Mary B.,	" "	Pettee, Mrs. Isabella W.,	" "
Knapp, George C.,	Bitli, East. T.	Petubone, I. Fayette,	Constantinople, W. T.
Knapp, Mrs. Alzina M.,	" "	Pierce, Miss Ellen M.,	Aintab, C. T.
		Pierce, John E.,	Nicomedia, W. T.
Lawrence, Miss Clara D.,	Manisa, W. T.	Pierce, Mrs. Lizzie A.,	" "
Learned, Dwight W.,	Kioto, Japan.	Pierson, Isaac,	Pao-ting-fu, N. China.
Learned, Mrs. Florence H.,	" "	Pierson, Mrs. Sarah E.,	" "
Leavitt, Horace H.,	Osaka, Japan.	Pierson, Miss Lizzie B.,	" "
Leavitt, Mrs. Mary A.,	" "	Pike, Miss Sophronia B.,	Fort Berthold, Dak.
Lee, Lucius O.,	Marash, C. T.	Pinkerton, Mrs. Laura M.,	Zulu.
Lee, Mrs. Mary E.,	" "	Pinkerton, Miss Mary E.,	Umzumbi, "
Leitch, Mr. George W.,	Manepy, Ceylon.	Pixley, Stephen C.,	Lindley, "
Leitch, Miss Mary,	" "	Pixley, Mrs. Louisa,	" "
Lei ch, Miss Margaret,	" "	Porter, Henry D., M. D.,	Shantung, N. China.
Leonard, Julius Y.,	Marsovan, W. T.	Porter, Mrs. Elizabeth C.,	" "
Leonard, Mrs. Amelia A.,	" "	Porter, Miss Mary H.,	Peking, "
Locke, William E.,	Samokov, Eur. T.	Powers, Miss Harriet G.,	Manisa, W. T.
Locke, Mrs. Zoe A. M.,	" "	Pratt, Miss Clarissa H.,	Madin, East T.
Logan, Robert W.,	Ponape, Micronesia.	Price, Miss Martha E.,	Lindley, Zulu.
Logan, Mrs. Mary E.,	" "	Proctor, Miss Myra A.,	Kessab, C. T.

Rand, Mr. Frank E.,	Ponape, Micronesia.	Stanley, Mrs. Ursula,	Tientsin, N. China.
Rand, Mrs. Carrie T.,	" "	Starkweather, Miss Alice J.,	Kioto, Japan.
Rappleye, Miss Julia A.,	Broosa, W. T.	Stevens, C. L., M. D.,	Aintab, C. T.
Raynolds, George C., M. D.,	Van, East. T.	Stevens, Mrs. Netta K.,	" "
Raynolds, Mrs. Martha W.,	" "	Stone, Miss Ellen M.,	Samokov, Eur. T.
Rendall, John,	Madura, Madura.	Sturges, Albert A.,	Ponape, Micronesia.
Rendall, Miss Henrietta S.,	" "	Sturges, Mrs. Susan M.,	" "
Richards, Erwin H.,	Umzila's Kingdom, Zulu.	Talcott, Miss Eliza,	Kobe, Japan.
Richards, Mrs. A. A.,	" "	Taylor, Horace J.,	Gilbert Islands, Micronesia.
Richardson, Sanford,	Broosa, W. T.	Taylor, Mrs. Jennie R.,	" "
Richardson, Mrs. Rhoda A.,	" "	Taylor, Miss Martha S.,	Mandapasalai,
Riggs, Alfred L.,	Santee, Dakota.		Madura.
Riggs, Mrs. Mary B.,	" "	Taylor, Wallace, M. D.,	Osaka, Japan.
Riggs, Charles W.,	Aintab, C. T.	Taylor, Mrs. Mary F.,	" "
Riggs, Edward,	Marsovan, W. T.	Thom, Daniel M. B., M. D.,	Mardin, East. T.
Riggs, Mrs. Sarah H.,	Marsovan, W. T.	Thom, Mrs. L. H.,	" "
Riggs, Elias, D. D.,	Constantinople, Eur. T.	Townshend, Miss Harriet E.,	Oodoopitty,
Riggs, Mrs. Martha J.,	" "		Ceylon.
Riggs, Mr. Henry M.,	Santee, Dakota.	Tracy, Charles C.,	Marsovan, W. T.
Riggs, Mrs. Lucy D.,	" "	Tracy, Mrs. Myra P.,	" "
Riggs, Stephen R., D. D.,	Sissiton, "	Tracy, James E.,	Tirupuvanam, Madura.
Riggs, Mrs. Annie B.,	" "	Tracy, Mrs. Fannie S.,	" "
Riggs, Thomas L.,	Fort Sully, "	Trowbridge, Tillman C., LL. D.	Aintab, C. T.
Robbins, Elijah,	Adams, Zulu.	Trowbridge, Mrs. Margaret R.,	" "
Robbins, Mrs. Addie B.,	" "	Tucker, Miss Laura,	Hadjin, "
Robbins, Mr. James C.,	Santee, Dakota.	Tyler, Josiah,	Umzunduzi, Zulu.
Roberts, James H.,	Kalgan, N. China.	Tyler, Mrs. Susan W.,	" "
Roberts, Mrs. Grace L.,	" "	Van Duzee, Miss Cyrene O.,	Erzroom, East. T.
Rood, Rev. David,	Umvoti, Zulu.		
Rood, Mrs. Alzina V.,	" "		
Sanders, Charles S.,	Aintab, C. T.	Walker, Joseph E.,	Shau-wu, Foochow.
Sanders, William H.,	Bihé, W. Cent. Africa.	Walker, Mrs. E. Ada,	" "
Schauffler, Henry A.,	Brünn, Austria.	Walkup, Alfred C.,	Gilbert Islands, Micronesia.
Schauffler, Mrs. Clara E.,	" "	Walkup, Mrs. Margaret L.,	" "
Schneider, Mrs. Susan M.,	Constantinople,	Ward, Miss Eda L.,	Fort Berthold, Dakota.
	W. T.	Washburn, Miss Fannie E.,	Marsovan, W. T.
Scott, Joseph E.,	Van, East. T.	Washburn, George T.,	Pasumalai, Madura.
Scott, Mrs. Annie E.,	" "	Washburn, Mrs. Eliza E.,	" "
Sears, Miss Sarah E.,	Mardin, "	Watkins, David F.,	Guadalajara, W. Mexico.
Seymour, Miss Hattie,	Harpoot, "	Watkins, Mrs. Edna M.,	" "
Shattuck, Miss Corinna,	Aintab, C. T.	Webb, Miss Susan,	Santee, Dakota.
Shaw, William H.,	Pao-ting-fu, N. China.	Wells, Spencer R.,	Panchgani, Mahratta.
Shaw, Mrs. S. Lizzie,	" "	Wells, Mrs. Mary L.,	" "
Sheffield, Devello Z.,	Tung-cho, "	Wheeler, Crosby H.,	Harpoot, East. T.
Sheffield, Mrs. Eleanor W.,	" "	Wheeler, Mrs. Susan A.,	" "
Shepard, Miss Martha A.,	Santee, Dakota.	Wheeler, Miss Emily C.,	" "
Smith, Arthur H.,	Shantung, N. China.	Whitney, Henry T., M. D.,	Foochow, Foochow.
Smith, Mrs. Emma J.,	" "	Whitney, Mrs. Lurie A.,	" "
Smith, James,	Ahmednuggur, Mahratta.	Whitney, Joel F.,	Kusaie, Micronesia.
Smith, Mrs. Maud,	" "	Whitney, Mrs. Louisa M.,	" "
Smith, John F.,	Marsovan, W. T.	Wilder, George W.,	Umtwalumi, Zulu.
Smith, Thomas S.,	Tillipally, Ceylon.	Wilder, Mrs. Alice C.,	" "
Smith, Mrs. Emily M.,	" "	Williams, Mrs. Clarissa P.,	Constantinople,
Snow, Mrs. Lydia V.,	Kusaie, Micronesia.		W. T.
Spencer, Miss Charlotte D.,	Hadjin, C. T.	Williams, Miss Cornelia P.,	" "
Sprague, William P.,	Kalgan, N. China.	Williams, Mark,	Kalgan, N. China.
Sprague, Mrs. Margaret S.,	" "	Williams, Mrs. Isabella B.,	" "
Stanley, Charles A.,	Tientsin, N. China.	Winsor, Richard,	Siroor, Mahratta.

Winsor, Mrs. Mary C.,	Siroor, Mahratta.	Emerson, Mrs. Ursula S.,	Waialua.
Wood, George W., D. D.,	Constantinople, W. T.	Hitchcock, Mrs. Rebecca H.,	Honolulu.
Wood, Mrs. Sarah A. H.,	“ “	Lyons, Lorenzo,	Waimea.
Woodin, Simeon F.,	Foochow, Foochow.	Lyons, Mrs. Lucretia G.,	“
Woodin, Mrs. Sarah L.,	“ “	Lyman, David B.,	Hilo.
		Lyman, Mrs. Sarah B.,	“
MISSIONARIES RESIDENT AT THE HAWAIIAN ISLANDS.		Paris, John D.,	Honolulu.
		Paris, Mrs. Mary C.,	“
Alexander, William P.,	Wailuku.	Parker, Mrs. Mary E.,	“
Alexander, Mrs. Mary Ann,	“	Smith, James W., M. D.,	Koloa.
Baldwin, Dwight, M. D.,	Honolulu.	Smith, Mrs. Melicent K.,	“
Bond, Elias,	Kohala.	Smith, Lowell, D. D.,	Honolulu.
Bond, Mrs. Ellen M.,	“	Smith, Mrs. Abba W.,	“
Coan, Titus,	Hilo.		

## LETTERS FROM THE MISSIONS.

### Micronesian Mission.

#### THE GILBERT ISLANDS. APEMAMA.

By a vessel arriving at Honolulu from Micronesia, letters have been received from Mr. Taylor and Captain Bray, of the "Morning Star," and from Messrs. Doane and Rand, of Ponape. The "Star" had been greatly delayed in her voyage on account of light winds and calms. She reached Butaratari, July 19, finding nothing encouraging on that island. Although six persons have recently united with the church, the king and the people seem given over to drunkenness. On July 26 the "Star" reached Apaiang, where the missionaries met with a hearty reception from the king and the people. Mr. and Mrs. Walkup and Mrs. Taylor immediately took possession of the house which Rev. Mr. Bingham had formerly occupied on Apaiang, while Mr. Taylor went on in the "Star" to visit the southern islands of the Gilbert group. They reached Apemama August 12, and found that a remarkable work had been in progress under the care of Moses, the native teacher.

Mr. Taylor, under date of Apemama, August 17, writes:—

"We came to anchor at the southern end of this island on the 13th, and I went ashore and was met by a long file of natives, all clothed, who each shook my hand. There must have been two hundred, for when I got on the beach the

men brought me each a shell of native molasses, one hundred and fifteen shells in all, and there were about as many women as men. I commenced the examination of inquirers at once, and Sunday morning at half past ten, one hundred and seventy-seven had been examined. We then had a meeting. I married thirty-one couples, baptized seventy-one individuals, and administered the Lord's Supper. This took till nearly two. I found out afterwards that I was tired. Yesterday morning I went ashore for another service, in which I gave them some instruction. Eight more came forward at that service, and had their names enrolled as inquirers. Moses, the native teacher, has been a faithful worker, and it has been a great privilege to be permitted to gather in the first-fruits of his seven years' labor into a church. After meeting yesterday morning I left for a visit to the king, at the other end of the island, to see about taking a scholar to the Apaiang school. After a long and pressing argument he yielded. He seemed surprised when I made a personal appeal to him to give up polygamy and become a Christian. He spoke in English: 'What, *me* be a Christian?' 'Yes,' I said, 'I want *you* to be a Christian.' 'Why,' said he, 'I tell people to all hear Moses, and be Christians.' 'But I want *you* to be a Christian.' 'Well,' he said, 'maybe so, by and by.' 'No, *now*. I want you to be a Christian *now*.' He looked sober, re-



membering what I had before said to him, about his giving up polygamy. After a while he said soberly: 'Well, you pray for me every day. I will try to be a Christian. Me like God.' He likes to be spoken to in English, but a number of times I had to speak in the native tongue to make him understand. Catching the idea quickly, he would brighten up and respond at once.

"There were about 150 gallons of oil, and 174 pounds of twine here, all given in the Monthly Concert contributions. Pray for these people just organized into a church, for the teacher and for the king. I could sit up all night, and did till almost midnight, to do such pleasant work. It pays for all the weariness it occasions, and much more."

#### THE GATHERING OF THE CHURCH.

Captain Bray writes more fully than does Mr. Taylor of what he saw on Apemama, and as the story is of such interest, his account is also given. He says:—

"It is good to be here. We have been quickened in our own spirits by seeing the Lord's kingdom extending in the hearts of these heathen. Mr. Taylor has had a busy time. A church has been organized with seventy-one members, and there are many others wishing to unite, but it has been thought best for them to wait another year. I cannot make it seem like one of the hard Gilbert Islands, for it seems more like the work of the Mortlocks and Losap and Nomr, but nevertheless it is true, and we praise God for his salvation that makes such a change in sinners.

"They thought here that the 'Morning Star' was lost, so late was she in arriving. She was at last hailed with joy, and the king sent his boat ten miles to sea to meet us, and see if any one had come to *organize a church*. This seemed to be the one great desire of all, and it was a pleasure to us to witness the satisfaction expressed when they heard that Mr. Taylor had come for that purpose. We were not boarded this time by naked heathen, but by well-dressed Christians, and instead of heathen songs we heard psalm tunes hummed by those about the decks, and inquiries as to when we had our prayers,

and if they could stay to them, etc. A Christian pilot took us in. Sunday was a day long to be remembered by those in the 'Morning Star.' After our arrival Mr. Taylor was busy night and day examining candidates up to 10 A. M. on Sunday, when we all went to the church. The first exercise was the marriage of thirty-one couple by Christian marriage. Then followed the baptism of the seventy-one who were to unite with the church. After the baptism they were all received to the church, two deacons were chosen, and the Lord's Supper was celebrated for the first time on this island.

"It was a solemn service. The Holy Spirit was *manifestly present*, and we felt assured he had taken up his abode in the hearts of these heathen, and we 'perceived that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.' We have a great respect for and confidence in the teacher, and admire the judicious manner in which he has conducted the work, given advice, teaching school while preaching the word. He is a huge man, of 300 pounds weight, and ungainly as possible, but when he appears before the Lord, although I cannot understand his language, I feel that only a little child is there in trust and simplicity, and one more filled with the Holy Spirit than are ordinary men. There was a congregation of over 200 present, and I did not see one among them who was not respectably dressed. There was no staring, nor any of the usual gaping and sleepy attitudes, but every face expressed an earnest desire to hear all that was said. A more respectful and attentive audience will not be seen at home.

#### THE KING OF APEMAMA.

"In regard to the king, he is certainly a changed man. He has given up all heathen games, and attends church regularly. He encourages all Christian work, and feels that he himself is a Christian, and is very anxious to become a member of the church, but there are *fourteen wies* between him and the church. They are likely to become a great obstacle, and it is a tremendous sacrifice for him to make,

but he has now realized that they are keeping him from the church, and he is a man that will consider the question well. He says the Lord has not called him to give up his wives yet, but if *he does, he will do it*. I believe he has been feeling the call pretty loudly since the 'Morning Star' arrived.

"The work here is of the Holy Spirit, and likely to continue. In the midst of such a work, head winds, adverse currents, and everything trying to the patience is forgotten, and praises only fill our mouths."

After leaving Apemama, the "Star" set sail for Tapiteuea, but having no wind she was drifted by currents towards Maimana, where a landing was made, August 23. The Hawaiian missionary and native teacher were found diligently at work. On Tarawa, Haina, the teacher, had ten scholars, although he was almost helpless from paralysis. The people on Tarawa have been so reduced by their wars that they were now in nearly a starving condition.

At the last date from the "Star," August 26, her supply of water was so low, and the winds so light, that it was doubtful if the captain would attempt to reach Tapiteuea, but would probably return to Apaiang.

#### PONAPE, PINGELAP, LABOR-SHIPS.

Mr. Doane's letter is dated Ponape, June 22:—

"Our work moves on quietly, I think always fully abreast of the great movement along the line. I say nothing new when I say with this, that there are backsets, failures, and dark clouds, that seem dark enough to forever benighten us. But then the light breaks in and a new day dawns. Recently the failure of a high chief, a Christian, at Kenan, seemed as if it would engulf all with him. He was led astray by liquor. But I am happy to report his return to us, leaving the damning bowl. At the old station Kiti, almost the mother of all the others, it is just now a day of trial, but light seems to be coming in. In some places schools are prospering, in others not. At this place we have a good school, not large, but there is interest. We shall hope to send

out from it some workmen. A new king, a Christian man, gives light throughout this whole tribe. A man, once the 'wickedest one on Ponape,' brazen-faced, bold, savage, a murderer, domineering, provoking to the missionary, he is now a new man, a changed man in regard to these sins. He seems to love to stay at the mission station for instruction, and is a help to us.

"From the west come good tidings. All the workers are well, and we hear of no failures. From the little islands east of this, Pingelap and Mokil, good news reaches us. From the former especially the report is encouraging. The people are hungry for books, keeping a school going all the time. No tribal wars, liquor an unknown thing, and tobacco nearly so! With a prosperous church, discipline well administered, a good church building and school-house, with food in plenty, the people seem to have all they need. Yet but a short time since one of these labor-vessels, I must call them *slave vessels*, came along to take away as many of the young growing families as could be persuaded to leave. They propose to take them to distant southern islands to labor for a few years or for life, the compensation to be (aside from the vague term '*found*,' meaning, partly, at least, clothing, food, and medicine), *eight cents per day*, or \$2.50 per month, for the man, \$1.50 for the woman, and 50 cents for a good likely boy or girl. The good Christian leaders there spurned the offer, and wouldn't go. The captain left, called on us to help him, but all I could say was, 'I cannot advise the natives to accept such offers, and to live the lives they must.' Though called heathen, they are better off than any so-called Christian plantation I know of."

#### FROM THE MORTLOCK ISLANDS.

We have also received a brief letter by a chance vessel, from Mr. Logan, now at Oniop, one of the Mortlock Islands, where he has been engaged chiefly in the work of translation. Under date of March 31, he writes:—

"We are quite cozy in our home here, and shall get through the year very nicely,

I trust. The people are very kind to us. They are indeed a very lovable people, teachable and kindly.

"From my studies at Ponape I had sufficient acquaintance with the language to begin preaching at once. I preach on the Sabbath regularly, conduct the morning and evening services in the church, and give the rest of my time to the study of the language. I have completed the first draft of the translation of the 'Acts of the Apostles,' and shall be able, if not interrupted, to finish Luke's Gospel this week. I have also written out a book of questions, covering quite fully the Old and New Testaments. The latter we hope to have printed at Ponape.

"From our experience here we see no reason to abate one jot from our previous good opinions of the work done in the Mortlocks by our teachers from Ponape. They have worked wisely and faithfully. The work is growing. The candidates for baptism are quite numerous in all the churches. We are planning a tour to all the churches in the group in April. It seems like quite an undertaking for Mrs. Logan and the children to go out to sea in a canoe; but these canoes are pretty safe, and we can do so much more when we are together.

"The native teachers are all in good health. Julius, at Namaluk, had in February so far mastered the language as to be able to preach, and his wife was conducting a school. It is a time of scarcity, and many of the people are suffering from hunger. The new bread-fruit crop will begin to ripen probably in May, when food will be plenty.

"We ponder much on the future of these people. The population is increasing steadily, and the food supply is insufficient for the present population. They might emigrate to Ponape or Kusaie, but would be very unwilling to do so."

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### Dakota Mission.

#### PETITION FOR A CHURCH AT DEVIL'S LAKE.

REV. ALFRED L. RIGGS sends us the following translation of a petition for-

warded by Christian Indians at Devil's Lake. The names of the signers we give as translated:—

"We give thanks to God. The mercy of God has reached unto us and by him we have been taught how we can live. Therefore we desire that the Word of God should grow in this country, and for that we pray to God. Therefore, we, though we are few, wish that a church should be made for us. Hence we write this letter to you who are the servants of God. We wish our souls, together with the people to which we belong, might live. And so whatever you judge to be right we wish you to accomplish for us soon.

"We wish the Lord's field to grow now. Though we are not ourselves strong we hope to prevail through the strength of Jesus. He is a good Helper and therefore we wish to belong to his church, and that we also may eat of the good food which his church eats, and thus live without end. Therefore we wish you who are the servants of God to look towards us with prayer, and therefore, ye who are God's servants, we have asked this of you.

"These are the number of the names:

SIMON SHORT-LIGHTNING,  
SMOKER,  
MARTHA SHAKER,  
WHITE-SHELL,  
SECOND BORN,  
JOSAPHINE HILL,  
CHARLES THEY-HEAR-HIM-SINGING,  
GEORGE CLOUDMAN,  
DANIEL PAUL,  
BUILDS-NO-HOUSE,  
AMOS CLOTHED-IN-MYSTERY."

THE INDIAN IS THINKING.

MR. J. C. ROBBINS, of Santee Agency, writes to the *Iapi Oaye* of the impressions he received at a mission conference held at Good Will. He says:—

"When more than two hundred and fifty Indians, from various parts of a territory, assemble in council, one can get a very clear idea how the Indian is thinking. A marked feature of the mission meeting, held at Sissiton Agency, Dakota, was the expression of thoughts by the Indians. The meeting was very different from the old councils and called

for a different line of thought. The grumbling which so characterizes the Indian was not heard here; they did not meet to talk of their abuses but of their privileges, and how they could improve themselves.

"The discussions were intelligent and pointed and prove beyond doubt that these Indians are anxious to give up the old way of living and want to know how to do it. The vagabond Indian wants no change; the Agency is his asylum, his rations cloke down his manhood and the government supplies his wants. The intelligent, industrious Indian wants his farm; he admits that the new life will be a hard one, but he adds, 'I will be contented, because I am my own man.' Many of them are now willing and able to grapple with the difficulties of civilization. They ask for the protection of the white man's laws; they want to throw off the tyranny of the few who under the old Indian system can bring ruin by their misdeeds upon the innocent as well as the guilty.

"The presentation of such thoughts by Indians themselves to the Indians is a great push in the right direction; more than two hundred and fifty Indians went home from that mission meeting with civil and individual problems to work out; these problems are not too difficult, but they require heroism and self-sacrifice. The white man's laws will bring them liberty, and liberty will crown them with manhood; as one of the Indians said at the meeting, 'even though it be difficult, seek to come under the white man's laws.'"

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### Zulu Mission. — Umzila's Kingdom.

MR. PINKERTON.

THE following letter reached the mission Rooms November 30. Eight days later the ocean cable brought the sorrowful tidings that Mr. Pinkerton died November 10, of fever. Since the letter printed in the November *Herald* was received, a brief communication, dated Mozambique, September 17, told of his delays and perplexities about getting conveyance

to Sofala, in connection with Captain Wybrant's expedition, and of his subsequent decision to go by steamer to Inhambane. The letter here given is dated at Inhambane, October 2, and is of painful interest as showing the hopes and fears of this devoted missionary. Other letters from Mr. Pinkerton are probably on their way, and it may be some weeks before particulars of his death are received:—

"We left Quilimane yesterday, the weather is fine and we expect to go into Inhambane River to-morrow afternoon, if there is no great gale blowing. I pray him who is mightier than the winds and waves of the sea, to make the way open before us.

"My assistant, Mr. Jourdan, has a touch of fever since leaving Mozambique, but I am well thus far. Mr. J. has had the fever before, and gets over it soon. As Inhambane is said to be the healthiest of the Portuguese ports here, I hope we may be well while there, and get up to Umzila's in due time.

"I alluded in a former letter to my reasons for not trying to go *now*, from Quilimane to Umzila's, via Gorongoso. My judgment may turn out to be incorrect, but the risk of failure to get through the region of Manica seemed too great for me, a stranger to Umzila, to make the attempt. All local accounts represent the Landeens, under Umzila's orders, as very jealous of any white men going to Manica, on account of its gold-fields. Accordingly, I think progress will be much surer at first, from Inhambane. After we get acquainted, the route by Quilimane may be the best.

"I think the main-land about Mozambique is a field that some missionary society will find open. The port is good, and communication is regular. Very comfortable houses can be rented or purchased cheaply. There is some fever, but not the worst. There is high, mountainous land within twenty-five miles northward, where a mission might find a salubrious place, but the natives are hostile to the Portuguese. The language is said to be Makua. No Zulu is understood there.

"Captain Wybrants expected to sail from Mozambique for Sofala, in a small sailing vessel, soon after I left. If he gets



on well we shall get a full exploration of those regions, which will help the Board in its new work.

"October 2. We are anchored off Inhambane, waiting for high tide. The weather is just what I have prayed for, perfect. The coast is higher than elsewhere this side of Natal; looks like the coast there. I trust all will be favorable on shore to our successful progress.

"*Evening.* Safe in the river. Letters from my wife to July 22, with good news. Prospects are favorable, so far as first impressions go. Steamer goes to-morrow, so I cannot give you much information till next month. Sir George Pomeroy Colby, Governor of Natal, has sent a letter directly to the Governor of Inhambane, introducing me, etc. I will call on his Excellency in the proper time and manner. This may be the best possible official help I could have, as it is from the Governor of a neighboring colony where I have resided and am known to some officials.

"I am now at the borders of Gasa country, at a place where there is not very much fever at any time. I will try to act with vigor and wisdom to promote the object for which I am sent here. Do not cease to pray for me and this work."

Surely the work still needs our prayers though the worker has passed into the Land of Praise.

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### Mission to Spain.

#### A SPANISH CHRISTIAN.

MR. T. L. GULICK, of Zaragoza, writing October 29, makes the following delightful record of a humble but devoted man:—

"Our church has met with a great loss. Bernardo Saenz, a mason, the most active man in the church, was suddenly killed by the falling of a foundation wall. When his body was dug out from the débris his Testament was found in its customary place in his girdle, and tracts in his cap. Though called without a moment's warning he was found ready, his 'loins girt about with truth.' That very day he had been talking to his fellow-workmen about the

great salvation. The night before he had taken potatoes from his own scanty store to give to a poor family near him. He did not let his left hand know what his right hand did, and only after his death did we find out how constantly he was in the habit of giving. It was his delight to visit the fatherless and widows in their affliction.

"If you met him near meeting time, as I often have, hurrying in another direction, you might be sure he was going to get some hesitant friend to come to the house of prayer. When there he would pray with simple, earnest faith in *particular* for the conversion of one and another of those for whom he was daily laboring. Though he never thought of exhorting in our meetings, he was always ready and glad to pray. Whatever subject of conversation was up, in whatever company, he would, if circumstances permitted, bring it around to Christ and his gospel. No other subject seemed to interest him much. He was universally loved and respected.

"He has been known more than once to go into a drinking tavern full of rough fellows, and, after introducing the subject of religion, and perhaps reading a few words from his Testament, take off his cap, and propose that they should pray, when all would remove their caps, hats, or handkerchiefs, and listen in respectful silence. The wife of one, who frequented the taverns is now a member of our church through his faithful, unostentatious labors. When she was very sick and very poor he went to their house every week, and frequently every day, for a long time. The day before his death he was talking to the Abbess of a Zaragoza convent about the gospel. The very night before his death he was in our Evangelical Alliance Prayer-meeting, and offered a fervent prayer for the conversion of the idolatrous inhabitants of Zaragoza and of Spain.

"His funeral was attended by hundreds who loved him; and we rejoice to think that he has entered into the joy of the Lord whom he so truly loved. You can understand how ill we could afford to part with such a worker from the church; but the Lord of the vineyard knew where

he was most needed, and has called him to a higher service.

“Pray for us that the Master raise up for us more like our good Bernardo.”

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### Austrian Mission.

#### INQUIRERS.

MR. SCHAUFFLER, writing from Brünn, October 29, speaks of efforts made to secure the removal of restrictions still imposed by the government upon the Protestants, particularly the refusal to permit religious services at funerals, and the prohibition on the attendance of children at meetings of non-recognized churches. Mr. Schaufler finds some helpers, even in high places, in whose sympathy he sees a token for good. Of his summer he writes:—

“My family spent three months in Gross Ullersdorf, in the north of Moravia, the German-speaking part, from which the first members of Zinzendorf’s colony of Herrnhut came. A part of the time I spent with my family. Mrs. Schaufler and I found many opportunities of commending the truth of the gospel to those who listened willingly and to whom it was a new message. We were indeed shocked by new revelations of the shameless corruption of the Catholic priesthood, who are so often wolves in sheep’s clothing; but on the other hand we were much encouraged at the willingness, even eagerness, of many of their deluded followers to receive the word of life and Christian literature. If all the seed thus sown in that region comes up and bears fruit somebody will ‘reap with joy.’

“On our journey back to Brünn, a man opened the door of our compartment, and wanted to get in, saying that he wished to talk with me. He then told me that he had heard of us through his father-in-law, an overseer in a mill in Ullersdorf, near whom we had lived, and whom I had tried in vain, as I supposed, to induce to buy a New Testament. (It may interest you to know that such is the state of things here, that I dare not sell any Scriptures. If anybody wants to buy, I order them sent di-

rect to him by post from the booksellers.) Mrs. S. had also talked with this man’s mother and wife, and interested herself in the children. This fellow-passenger then told me to order for him a Bible and a New Testament, and to send along any other books I liked. He seemed quite in earnest, and I had an excellent opportunity to commend to him the Word of God, to explain its use, and tell him the way of salvation. This summer’s experience has interested us deeply in Northern Moravia, and I wish we had a good man to put there.”

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### Madura Mission.

#### VILLAGE WORK.

MR. HERRICK, of Tirumangalam, writes, October 1, of a visit paid to the southwestern portion of his field, bordering on the province of Tinnevely. He says:—

“Until a definite boundary was agreed upon, between the field of the Church Missionary Society and that of our mission, two years after Messrs. Ragland and Fenn began their itinerant labors in North Tinnevely, this region was considered a part of their field. And it was an inspiring thought to me while there, that these beloved servants of Christ, now with him in glory, were once accustomed to pitch their tents in the groves which I saw, and to proclaim the gospel in the villages where I am called to labor. My ability to do so little in that region has caused me sincere regret. Before the boundary was fixed, I had commenced work in other parts of my district, and, till lately, there have been no Christians to call for special attention in that direction. I have occasionally made a tour there, to make known the gospel to the heathen. At present there are Christians in three villages, with one catechist to instruct them. I have just made arrangements to help build prayer-houses in two of them. These will afford places in which I can spend the night and middle of the day without exposure, and among people having more claim upon my attention than the heathen generally have. While, therefore, I may remain in charge of this station, with strength to work, I shall be certain to

visit that region more frequently than heretofore.

“When on a tour in June, I received a man to the church, and readmitted one who had been excommunicated. The Lord’s Supper was administered in one place to communicants belonging to six different villages, and a meeting held in another, with Christians from four different villages. I also held pleasant meetings with single families in two villages, who have lately declared themselves Christians. I was glad to find in possession of one of the men a portion of the Scripture and a catechism, with evidence that he was able and inclined to use them. The village of this man is only six miles from here, and one of his near relations has lately married an educated Christian girl from the Madura Station. The other family have Christian relations, and my hope is that they will not only stand firm, but be joined by others.

“At our communion season here, in September, a man living eight miles away was admitted to the church. Four persons from a village two and one half miles from here, presented themselves as candidates, and will probably be received at our next communion. Nearly half of my time, including the week of mission meeting, has been spent away from home during the last four months.”

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### North China Mission.

#### PROGRESS AT KALGAN.

MR. ROBERTS writes from Kalgan, September 10:—

“As to the work of preaching, I am greatly encouraged. We have two helpers preaching in Yü Cho and vicinity. The audiences at our street chapel are excellent, seldom less than twenty, sometimes sixty, an average of about forty men a day hearing the gospel. I preach in the chapel every afternoon, with the aid of one or two helpers, and on Sunday afternoons we get all the male church members together there, and sing more than usual, preaching as usual, with the added element of testimonies or exhortations

from all the church members. An audience of sixty, such as we have sometimes had by actual count, fills the little chapel to overflowing. The room is only about nineteen by fifteen feet in size, but is now very conveniently arranged. It would have done your heart good to have seen the full house, seven or eight men sitting on the floor, because the benches were all occupied, all the standing space filled with men, the verandah crowded, and many listening while standing in the street. To these people we preached for over two hours, there being three helpers, besides many church members, with Mr. Goodrich and myself to make addresses. Between every two addresses we sang a hymn, and the people gave very close attention to the last. And we preached to such an audience not once nor twice, but frequently during the summer. I believe in the usefulness of singing the gospel to Chinese as well as Americans. And I believe that regular preaching can cultivate a regular audience, or at least that irregular or occasionally neglected preaching would be sure to make audiences small and irregular, and I am determined, with God’s help, not to make that mistake.”

#### AN AWAKENED BUDDHIST PRIEST.

“A Buddhist priest has just come from Wu T’ai Shan, of Shansi, a place famous for its great temples, about 300 miles S. S. W. from here, who says that he heard the gospel last July for the first time, from the lips of Dr. Edkins, of Peking, who, with others, spent two or three days at his temple, and who gave him a copy of Pilgrim’s Progress and other books. He is fifty years old, has some wealth, and has many pupils at his temple. He says he wants to be a Christian, and proposes to return to his temple, to settle up his affairs, get together what property he has, give up his connection with the temple, and come here again, to be instructed by us in the gospel. He says that Buddhism is a fraud, denouncing it in most emphatic language. He proposes to put himself under our instruction *at his own expense*, for *from three to five years*, (!) in hope of fitting himself to preach. He wishes to spend the remainder of his life in serving the

Lord, and making the gospel known to his countrymen, and especially to Buddhist priests. He intends to put off his priestly garments, dress like the ordinary Chinaman, and let his hair grow, as soon as he shall return to Kalgan. He seems in earnest, as his proposition to pay his own expenses also indicates. He seems to have a deep sense of his sins, and of Christ as the only and sufficient Saviour. Since Dr. Edkins gave him the copy of *Pilgrim's Progress*, he has read it through several times. He seems to feel his great ignorance of Christianity, and expects to have to study it a long while, before he will be fitted to help in preaching.

"This good news seems like a gleam of light in the dense darkness of heathenism. Should we not expect Buddhists, tired of a religion of vain works, to come to Christ more easily and in greater numbers than the Confucianists, whose beliefs tend to pride and self-conceit?"

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### Japan Mission.

#### WORKS OF KIOTO STUDENTS.

DR. GORDON sends the following account of a meeting held at Kioto by the young men of the Training School, who had been engaged in Christian work during the summer vacation:—

"Ten of the young men spoke, including two of our pastors who happened to be there. They spoke of work in Yechizen, Omi, Mino, Kawachi, Inaba, Bizen, Chikugo, and Higo. In Fukui, Yechizen, the week-day hearers were reported as twenty or thirty. On Sunday seventy or eighty are present. About five of these are looked upon as true believers. A great change is noticeable in the people. No one speaks ill of Christianity. Many are ready to hear. Their word is, 'Send us a preacher, anybody will do.' From a town in the same province the word is, 'Come, preach in my house and I will gather the people together.' The last speaker spoke of the necessity of a knowledge of Chinese literature. He also said that the government Normal Schools were largely failures: those for

young men because of their dissolute habits; those for young women because of incapable teachers.

"From the thriving town of Nagahama in Omi, it was said that they formerly wanted to hear everything else that was interesting, but said, 'Don't tell us about Christianity.' Now a genuine interest seems to be awakened, and there are some twenty hearers, with perhaps five believers. This speaker emphasized the fact that this school stands almost alone among the schools of Japan in working for the nation, by seeking to make men *better* as well as wiser. He also spoke feelingly of *Tonomura*, the young colporter who died during the summer.

"The next speaker had been working in Hino, in the eastern part of Omi. Like the others he felt that the people had changed wonderfully respecting Christianity. When he went there a year ago he received no particular attention; now he was spoken of as the 'professor from Kioto.' The people of the place formally consented to his preaching, and one man had said, 'If my poor house [a polite fiction] will do for a preaching place, send a preacher.' The thing lacking is the man who can go.

"From Kawachi came the same story of desire to hear. Said the speaker, 'If every one of our Christians were to become a preacher, we could not teach all who are asking to be taught. But does our responsibility stop with these? Far from it. Did Christ come in response to the call of those who were seeking him? No, he came to save a race who did not care to see or hear him, and in like manner we are sent to all our brethren in the land.'

"From Yottori in Inaba we hear of seventy hearers on Sunday, and of some fifteen who are students of the Bible. Fear on the part of the people is gone. A knowledge of Chinese and also of Buddhism was spoken of as very necessary and helpful by this speaker.

"From Bizen came similar reports. Christianity is not hated, but is looked upon as a religion which changes the hearts and lives of men. This speaker had given prominence to teaching the



Bible to the people, one by one. Pastor Ise had just been to his old home in Kumamoto. The people there had once been their enemies because of their faith; they had persecuted them so they had to fly the city. Now they were changed. 'And we must give them love in return,' 'heap coals of fire on their heads,' 'give them food to eat, and the water of life to drink freely.'

#### THE GOSPEL IN A PRISON.

MR. ATKINSON writes from Kobe, September 28:—

"Two of our pastors, Matsuyama, of Kobe, and Murakami, of Hiogo, have received permission from the local government to preach every Sabbath morning at eight o'clock in the large prison here. My name was put on the petition that was sent in, but as no answer was returned for weeks, I was confident that it was because of my name, and asked the brethren to withdraw the petition, erase my name, and re-present it. They did so, and permission was soon given. Government is not disposed to allow any foreigners in its prisons. It holds all foreigners with very taut lines. It wants everything in its own hands, and in the hands of its subjects, so that it can manipulate everything according to the pleasure of its own will. It does not dislike us as missionaries. I believe it likes us, but it wants us only to raise up workers and instruct them. When that is done, it wants everything else in the hands of its own subjects. As this is the way in which we are working we are not overmuch troubled about its attitude to us and to all foreigners.

"The brethren have no permission to preach Christianity as such, though it is well known that they will preach it. 'Moral Science' is what they are permitted to teach. Murakami has preached twice. Last Sunday he had about 350 officers and prisoners to hear him. The first Sunday he spoke, he said that the officers had an anxious look on their faces and watched the prisoners very closely; but last Sunday he said that they looked as though their minds were quite at ease. Perhaps you remember that some of the

prisoners—Samurai who fought against the government in the rebellion in Kiu-shiu a few years ago—are Christians, and one at least has done considerable work among the other prisoners. Murakami offered prayer last Sunday. At its close he said that there were several who responded, Amen. The audible saying of this word at the close of a prayer is a custom of the *Christians* about us. This response showed Murakami that there were those among his hearers who were in sympathy with him and with his message. I wish we had a thousand like Murakami. He is one of those steady-headed, humble-minded, faithful men that one always knows where to find. He will do a good work in the prison without a doubt. The other pastor has been absent on a vacation, hence has not yet preached to the prisoners.

"The latest news from Imabari, in Shikoku, is very encouraging. Their audience-room is always crowded, and several persons are always on the list of applicants for baptism. We have a good force of native workers there, and hope that from Imabari the light will radiate over all the island. Pastor Ise has been to Kumamoto on a vacation, but is now back in his field. I hope to visit the place sometime during October."

#### SUMMER WORK OF OSAKA CHURCHES.

Mr. Leavitt, of Osaka, sends a report of the missionary work done by the churches of that city during the summer months. Near the close of June, after several enthusiastic missionary meetings, the native Christians made money pledges, and sixteen of their number consecrated themselves personally for Christian work in the regions about them. This work is notable both as to its extent, and from the fact that it was carried on without missionary supervision, the missionaries having been absent from the city on account of the summer heat. Of the results Mr. Leavitt writes.—

"Ten different places were visited as centers, and from these work radiated more or less. Several of the workers were boys, pupils in the government school here and members of our churches, who

went to their homes as missionaries. All these taught as they could, of course losing some influence because of their youth, but seeing results before the end of the summer which led them to believe their labors had not been in vain. The boys made a specialty of selling Bibles, etc., and two of them in one place sold fifty-seven separate parts of the Bible or religious books. We made a specialty of work in Koriyama, two and one half miles from Nara, the ancient capital of Japan, and about twelve or fifteen miles from Osaka; also in Sakai, seven miles from us, Wakayama, further to the south, and in\**Tsu*, in the province of Ise, to the east of us.

"Far beyond our highest expectations the people of Koriyama were ready to hear, and meetings have virtually continued every night during the summer. The missionaries who labored there have been obliged to return to their duties, but we now reckon this as one of our regular out-stations, and send a preacher each Sabbath. Quite a large number of books were sold, and it is believed that ten persons, certainly, are not far from the kingdom of God. The audiences are very large and quite constant. Three of our sixteen worked there. Three went to Sakai; two to *stay* during the summer, one for weekly visits. We have been trying for years to get a foothold there, yet have failed at each effort. But this summer we have, as we believe, succeeded. After untold discouragements, delays, and oppositions, the young man who stayed there succeeded in getting a good meeting place, an audience to hear, and some interested adherents who look out to secure audiences each week. This, too, has by this summer's work, come to be a regular out-station of Osaka, and we shall press work there strongly. Wakiyama, quite to the south of us, perhaps a two days' journey, was occupied by two of our young men, but has since been abandoned for the present.

"Ise province, in which lies the city of *Tsu*, is perhaps one of the most noted places in the religious history of Japan. In fact, we may say *Tsu* is now the very center of the religions, or, I should say, the heathenism, of the country. It is the sacred city in the sense that it is the greatest of religious acts to make a pilgrimage to its famous temples. In consequence of this thousands and tens of thousands of people from all parts of the country visit *Tsu* each year as pilgrims. One of our Osaka Christians, not yet connected with the church, but an applicant, has friends living there who are anxious to have Christianity preached. They have secured a place for the preaching, and they offer to provide food for the laborer for three months, if he will go there. So the churches have sent a man to the place, but as he has recently gone we cannot report his work. If our mission can be maintained there, it will have a grand opportunity to reach a great moving mass of devotees from all parts of the country, as well as the inhabitants of two or three populous cities."

#### THE COST. THE GIRLS' SCHOOL.

"This will give you an idea of the work outside. Aside from these four principal points, good seed was sown in at least six other localities, and many parts of the Scriptures were sold. To support this work the three churches of Osaka have raised, up to this time, without aid from the missionaries, upwards of \$38. The expenses will be in excess of this sum, but more will be received from discounts on Bibles bought and sold, with a little aid from the American Bible Society, which wished to cooperate with us.

"The girls' school was kept up during the summer, with a special summer course, largely industrial, and is in a very prosperous condition financially. Pupils return slowly, but there are several new ones, and gradually the old ones get to their places."

## MISCELLANY.

## BIBLIOGRAPHICAL.

*The "Kunten" Chinese New Testament.* Published by the American Bible Society. Yokohama. 1879.

This is an adaptation of the translation into classical Chinese made by Bridgman and Culbertson, for the use of Japanese readers. The work has been prepared under the supervision of Rev. D. Crosby Greene, D. D., our missionary at Yokohama. The value of the publication is best expressed in the following explanatory note which accompanies the edition.

The word "Kunten" is the name given to the diminutive characters written on the right side of the Chinese ideographs. These, which consist for the most part of the Japanese phonetic characters, serve to supply the terminations of the Japanese verbs and such particles as are not found in the Chinese construction. Besides the "Kunten," there are certain numerals and arbitrary signs placed on the left of each column which indicate the Japanese order of thought. By the insertion of these marks this book becomes substantially a translation into Japanese of the Chinese version of Bridgman and Culbertson.

So in many ways the Word of God is being prepared for the thirty-three millions of Japan. These various editions are needed, for in Japan as elsewhere "His Word runneth very swiftly."

*The Religious Condition of Christendom, Described in a Series of Papers presented at the Seventh General Conference of the Evangelical Alliance held at Basle, 1879.* Published by authority of the Council of the British Organization of the Alliance. Edited by the Rev. J. MURRAY MITCHELL, LL. D., London. Hodder and Stoughton, pp. 488.

This volume gives, in a somewhat condensed form, most of the important papers and addresses presented at the Basle Conference. The papers differ in value, but some of them are of great interest. Professor Christlieb's review of Protestant Missions to the heathen, here first given, has taken its place as an authority, and we know not where one could look for such an outlook upon the Christian world as is furnished by the reports contained in this volume.

*Warewa no Shu Yesu Kirisuto no Shin Yaku Zen Sho.* The New Testament in Japanese, transliterated by J. C. HEPBURN, M. D., LL. D. Yokohama, printed by R. Meikleohn & Co., for the American Bible Society.

This is an edition of the New Testament printed in Roman type, under the direction of Dr. Hepburn, one of the earliest Protestant missionaries in Japan. It is the result of the conviction on the part of Dr. Hepburn that there is imperative need of reform in the mode of writing Japanese. This conviction is shared by the great majority of those who have given serious thought to the subject.

The great objection to the various systems of writing now in vogue in Japan is the large use which is made of the Chinese ideographic character.

A distinguished scholar once said that the greatest obstacle to civilization in China was the ideographic character, and that same character is certainly the greatest weight the Japanese nation has to carry as it advances towards the civilization of the West.

A printer in Yokohama once informed the writer that he had in stock metal type representing fully 15,000 distinct Chinese characters, but that he seldom undertook a contract of any size which did not necessitate the cutting of three or four new characters per day. This may indicate the immense burden laid upon the student. It is true that a man who has command of seven or eight thousand well selected characters will find reading a comparatively easy matter, yet he will be obliged to resort to the dictionary far more frequently than most English readers would care to do, unless he does as many Japanese readers do, pass on content with a mere guess at the meaning.

There are few among the hard-working classes in Japan who are likely to acquire and keep even the small number of 2,000 characters. To such the literature which the government is encouraging must remain a sealed book. It is safe to say that three fourths of the adult population of Japan are unable to read the editorials in

the better class of newspapers. In the case of the more popular papers the editor places by the side of such ideographs as he considers unfamiliar, explanatory characters representing the sound of the Japanese word for which the ideograph stands. This bungling contrivance diminishes the difficulty of reading, but it gives an unsightly page, and increases the size and expense of the book or paper. This is not the most serious objection. The scholars dislike that style of printing, and nearly all valuable books are printed to meet their taste, and thus the lower classes are left with very little that is worth their reading. Even such as they have is so difficult for them to decipher, that it is seldom that a Japanese is found who can read as easily and intelligently as many a boy of eight in America.

Under the present schemes of the government, popular education, in any true sense of the term, cannot be secured.

It is of course difficult to bring about so important a change as is here advocated, but it ought not to be difficult to persuade the Japanese authorities to teach the Roman system in their public schools, along with the present system, and to encourage the preparation of a phonetic literature for the use of those who cannot, or will not, take the time to commit to memory vast numbers of the Chinese characters.

The time spent on the Chinese character by perhaps half of the school children is largely wasted, because they do not carry their studies far enough to enable them to use freely those they do learn, and hence they are soon forgotten.

If half the time given to the study of these characters could be spent on the Roman letter, reading would become a pleasure to some millions, probably, who otherwise will always regard it a drudgery to be shunned.

The superiority of a phonetic over an ideographic system is so obvious that it hardly needs to be emphasized, and if educators who have charge of Japanese students, or who are in a position to influence the Japanese authorities directly, would only make their influence felt in

favor of the introduction of the Roman letter they could do more than in almost any other way to help on the cause of civilization and true religion.

The text of this edition is the same as that of the standard edition prepared by the Yokohama Translation Committee, of which Dr. Hepburn was a prominent member.

Besides this edition, the American Bible Society has published, or has now in process of publication, four other stereotype editions of the New Testament in Japanese, samples of all of which are given below. Of these (1) represents the *Kunten*; (2) the *Katakana majiri*, as it is called, which is intended to meet the taste of the more scholarly classes; (3) the *Hirakana majiri*, intended for those more dependent upon the phonetic character; (4) a tentative edition in which the Chinese character is but sparingly used, and when used is always subordinated to the *Hirakana*, and written on one side instead of in the main line. *Katakana* and *Hirakana* are names given to two forms of the phonetic character. The former, though the simpler of the two, is not generally familiar to the women. No. 3 is the style adopted in the standard edition.

D. C. G.

	(4)	(3)	(2)	(1)
元	元始	元始	元始	元始
神	神	神	神	神
と	と	と	と	と
偕	偕	偕	偕	偕
道	道	道	道	道
有	有	有	有	有
り	り	り	り	り
道	道	道	道	道
ハ	ハ	ハ	ハ	ハ

It may be well to add to what is said above that the *Kunten* New Testament is entirely distinct from the translation of the Scriptures into Japanese, recently completed by a committee of American scholars, of which Dr. Greene was a member.



REVIEWS of the operations of several foreign missionary Boards, as well as a variety of interesting miscellaneous matter, were in type and ready for this issue of the *Herald*, but are necessarily put over for lack of room. We hope to give

special attention to this department in the future. The missionary field is broadening every day, and yet we think that no one would wish the letters from our own special forces in the field to be briefer.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*Prayer, United and Universal.* The returning week of prayer may well quicken all devout hearts into unwonted fervor and breadth of desire, — that this blessed season may be one of universal concert in supplication; that no Christian on the globe may be willing to withdraw from this associated approach to the throne of grace; and that the occasion may prove to be a school of more advanced lessons in faith, hope, and endeavor, concerning the speedy spread of the gospel in all heathen lands. It should be kept in mind that “for this God will yet be inquired of by the house of Israel to do it for them;” that his “house shall be called the house of prayer for all nations;” and that the time is coming when “the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts.” Such fellowship of supplication can hardly fail to awaken great longings of soul, and mighty wrestlings that all disciples may “be baptized with the Holy Ghost not many days hence;” that God may ere long honor himself by fulfilling the promise “I will pour out my Spirit upon all flesh;” that he who gave himself a ransom for all may soon become known to all; that the proclamation may be made in every human ear, “Behold the Lamb of God which taketh away the sin of the world!” “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”

### ARRIVALS.

September 18, at Constantinople, Miss M. M. Patrick.  
 October 1, at Kobe, Japan, Miss E. Louise Kellogg.  
 October —, at Aintab, Mr. Charles W. Riggs.  
 October 8, at Samokov, European Turkey, Rev. W. E. Locke and wife.  
 October 16, at Harpoot, Miss Emily C. Wheeler.  
 October 16, at Cesarea, Miss Fannie E. Burrage.  
 Miss Harriet N. Childs, who sailed from New York September 25, to join the Central Turkey Mission, arrived at Kessab the first week of November.

### DEATHS.

Near Inhambane, South Africa, November 10, Rev. Myron W. Pinkerton (see page 1).  
 In Philadelphia, November 5, Rev. Cochran Forbes, a missionary of the American Board in the Sandwich Islands from 1831 to 1848, of late years a chaplain of the Presbyterian Hospital of Philadelphia. He was the father of Rev. A. O. Forbes, now Secretary of the Hawaiian Board.

## DONATIONS RECEIVED IN NOVEMBER.

MAINE.		NEW HAMPSHIRE.	
Cumberland county.		Union Conf. of Churches.	
Yarmouth, 1st Cong ch. and so.	35 00	North Waterford, Daniel Warren,	30 00
Lincoln and Sagadahoc counties.		Washington county.	
Newcastle, Mrs. Samuel Wilson,	3 60	Milltown and Stephens, Cong. ch. and so.	53 20
Oxford county.			438 80
No. Andover, A friend,	5 00	NEW HAMPSHIRE.	
Penobscot county.		Grafton county.	
Bangor, Central ch. and so.	300 00	Haverhill, Cong. ch. and so.	21 00
Brewer, 1st ch. and so.	5 00—305 00	Lyme, Cong. ch. and so.	46 58
Piscataquis county.		Monroe, Cong. ch. and so.	2 20—69 78
Brownville, A thank-offering, 6; A friend, 1;	7 00	Hillsboro' co. Conf. of Ch's.	George
		Swain, Tr.	
		Amherst, Cong. ch. and so.	11 37
		Hudson, Cong. ch. and so.	5 00

Litchfield, Presb. ch.	5 22—21 59	Hampshire co. Aux. Society.	
Merrimac county Aux. Society.		Amherst, 1st Cong. ch. and so.	20 00
Concord, A friend,	40 00	Northampton, A friend, 150.; A	
Tilton, A friend, for Central Africa,	1 00—41 00	friend, 100; B. R. S. 20;	270 00—290 00
Rockingham county.		Middlesex county.	
Exeter, Union m. c.	1 64	Auburndale, Cong. ch. and so. 937-41	
Strafford county.		m. c. 26-39;	963 80
Dover, 1st ch. by Miss C. W. Cushing,	25 00	Lincoln, A friend,	1 00
Laconia, Cong. ch. and so.	30 01—55 01	Newton Centre, 1st Cong. ch. and so.	
Sullivan county Aux. Society.		119.17; Mrs. M. M. Loomis, 1.80;	120 97
Acworth, Cong. ch. and so.	13 08	Newton Highlands, Cong. ch. and so.	25 00
Meriden, Cong. ch. and so. with other		Somerville, Franklin St. ch. m. c.	
dona. to const. M. R. GAINES, H.		7.41; Prospect Hill ch. 5.05;	12 46
M.	32 00—45 08	West Somerville, Cong. ch. and so.	3 71—1,126 94
	234 10	Middlesex Union.	
VERMONT.		Ashby, Cong. ch. and so.	13 10
Addison county.		Fitchburg, Calv. ch. and so. 166.15;	
Cornwall, Cong. ch. and so.	64 45	Rollstone ch. and so. 104.62; P.	
Chittenden county.		K. Fuller, 1;	271 77
Westford, Cong. ch. and so.	14 50	Harvard, Cong. ch. and so.	27 50
Orange county.		Leominster, Cong. ch. and so.	125 27—437 64
Brookfield, 1st Cong. ch. and so.	3 00	Norfolk county.	
Wells River, Cong. ch. and so.	20 28—23 28	Canton, Cong. ch. and so. m. c.	26 42
Orleans county.		Holbrook, Mrs. C. S. Holbrook,	100 00—126 42
Coventry, M. C. Pearson,	5 00	Plymouth county.	
Morgan, Cong. ch. and so.	7 00	Abington, Cong. ch. and so.	16 08
Newport, Cong. ch. and so.	10 00	Brockton, A friend of missions to	
No. Craftsboro, Cong. ch. and so.	10 00—32 00	const. Mrs. ALPHEUS GURNEY, H.	
Rutland county.		M.	100 00
Rutland, Cong. ch. Mrs. Sarah		Chiltonville, Rev. T. O. Rice,	5 00
Barnes,	10 00	No. Middleboro, A friend,	40 00—161 08
Windham county Aux. Soc. H. H.		Suffolk county.	
Thompson, Tr.		Boston, 1st ch. (Charlestown), 50;	
Brattleboro, Central ch. m. c. 21.93;		Highland ch. m. c. 46.72; Central	
H. 5;	26 93	ch. 29.62; Holland ch. 5.50;	
Windsor county.		Boylston ch. 5.25; A friend in Vill-	
Chester, Eben'r Sabin,	5 00	age ch. 5; Union ch. 4.15; Park	
Springfield, Cong. ch. and so. 15.25;		St. ch. 1; S. D. Smith, 350; Ivory	
Mrs. Frederick Parks, 100;	115 25—120 25	Littlefield, 50; Life Baldwin, Bright-	
	291 41	ton, 20; A. C. 5; A friend, 5; Jew-	
Legacies. — Brandon, Olivia Gill, by		elry for China, 3.33;	580 57
John H. Vail, Ex'r,	500 00	Chelsea, 3d Cong. ch.	17 13—597 70
Brattleboro, Mrs. H. M. Linsley, by		Worcester county, North.	
C. F. Thompson, add'l,	67 50	Phillipston, Cong. ch. and so.	44 40
Rupert, Mrs. Lydia B. Morrill, by		Royalston, A friend, for a friend,	200 00
Dr. A. B. Lambert, Ex'r, to const.		Westminster, 1st Cong. ch. and so.	20 00
Rev. J. L. GAGE, Rev. H. B.		Winchendon, Cong. ch. and so. 33.50;	
GAGE, HELEN B. LAMBERT, and		m. c. 25.06;	58 56—322 96
GEO. A. MARTIN, H. M.	300 00—867 50	Worcester co. Central Asso'n. E. H.	
	1,158 91	Sanford, Tr.	
MASSACHUSETTS.		Berlin, Cong. ch. and so.	3 00
Barnstable county.		Southboro, Pilgrim ch. and so.	5 64
Waquoit, Cong. ch. and so.	9 00	West Boylston, Cong. ch. and so.	40 75
Bristol county.		Worcester, Salem St. ch. and so.	
Berkley, La. Cent. Soc. 17; A friend,		100.95; Mission Chapel ch. 5;	
10;	27 00	E. C. C. 20;	125 05—174 44
Fall River, 3d Cong. ch. and so.	35 00	Worcester co. South Conf. of Ch's.	
Taunton, Trin. Cong. ch. to const.		William R. Hill, Tr.	
C. M. RHODES and Mrs. G. M.		Grafton, Cong. ch. and so.	108 80
WOODWARD, H. M. 200; Union		Milford, 1st Cong. ch. and so.	143 06
ch. and so. 16.30; Mrs. P. I. Per-		Uxbridge, Collection of conference,	18 05—270 51
rin, 10;	226 30—288 30	—, A friend of Dr. Hamlin,	2,000 00
Brookfield Asso'n. William Hyde, Tr.		—, A friend,	1 00
Brookfield, Ev. Cong. ch. and so.	75 00		6,233 69
Dudley, Cong. ch. and so.	22 00	Legacies. — Boston, Jabez C. Howe,	
Sturbridge, Cong. ch. and so.	95 59	by Samuel Johnson, Ex'r,	3,000 00
Warren, Cong. ch. and so.	86 32—278 91	Hardwick, Almira Anderson, by	
Essex county.		George Manly, Ex'r,	200 00
Lawrence, Riverside ch. and so.	12 50	Haifield, Levi Graves, part proceeds	
Essex county, North.		of Mission Farm, 3 years to May	
Amesbury, "A bone of contention,"	5 00	1st, by J. S. Graves, Trustee,	133 37
Groveland, Cong. ch. and so.	4 00—9 00	Ipswich, John Day, in part, by Eben	
Essex co. South Conf. of Ch's. C. M.		Cogswell, Trustee,	1,888 37
Richardson, Tr.		North Brookfield, Lydia C. Dodge,	
Beverly, Dane St. ch. m. c.	12 20	by W. P. Haskell, Ex'r,	800 00—6,021 74
Lynn, North ch. and so.	1 79		12,255 43
Middleton, Cong. ch. and so.	10 00—23 99	RHODE ISLAND.	
Hampden co. Aux. Society. Charles		Central Falls, Cong. ch. and so.	45 88
Marsh, Tr.		Westerly, Cong. ch. and so.	17 63—63 51
Chicopee, 3d Cong. ch. and so.	9 00	CONNECTICUT.	
East Longmeadow, Cong. ch. and so.	7 00	Fairfield county.	
Springfield, North ch. 41.30; Olivet		Danbury, Cong. ch. and so. to const.	
ch. with other dona. to const. L.		Mrs. CAROLINE E. BACON. H. M.	119 44
D. HORTON, H. M. 40; E. A.		Green's Farms, Cong. ch. and so.	129 45
Thompson, 6;	87 30—103 30	Norwalk, 1st Cong. ch. and so.	200 00
		Ridgefield, Cong. ch. and so.	49 59
		Westport, Cong. ch. and so.	50 00—548 48

Hartford county. E. W. Parsons, Tr.	
Avon, Cong. ch. and so. to const.	
Rev. HENRY CLARK, H. M.	55 00
E. Hartford, Cong. ch. and so.	25 00
Farmington, Cong. ch. and so.	37 56
Hartland, Cong. ch. and so.	15 00
Hartford, 1st Cong. ch. and so. (of which 16.15 m. c.) to const. CHAS. A. JEWELL, H. M. 1,516.65; Pearl St. ch. 275.72; Fourth ch. 18.32; 1,810 69	
Rocky Hill, Cong. ch. and so.	24 00
Simsbury, Cong. ch. and so.	37 33
So. Glastonbury, Cong. ch. and so.	7 00
So. Windsor, Cong. ch. and so. for Papal Lands,	20 00
West Suffield, Cong. ch. and so.	17 18
Windsor Locks, Cong. ch. and so.	63 00—2,111 76
Litchfield co. G. C. Woodruff, Tr.	
Bethlehem, Cong. ch. and so.	44 10
Goshen, Cong. ch. and so.	83 81
Litchfield, Cong. ch. and so.	15 00
Morris, Cong. ch. and so. 64.25; m. c. 11.04;	
New Milford, Cong. ch. and so.	75 29
New Preston, Cong. ch. and so.	288 05
Thomaston, Cong. ch. and so.	22 00
Watertown, Cong. ch. and so.	20 13
Middlesex co. E. C. Hungerford, Tr.	50 19—603 57
Centre Brook, 2d Cong. ch. and so.	7 50
Chester, Cong. ch. and so.	25 00
Essex, 1st Cong. ch. and so.	28 27
Hadlyme, Cong. ch. and so.	20 00
Middletown, 3d Cong. ch. and so.	11 00
Old Saybrook, Cong. ch. and so.	7 11—98 88
New Haven co. F. T. Jarman, Agent.	
New Haven, Ch. of the Redeemer, to const. E. S. KIMBERLY, E. H. BARNES, H. D. CLARKE, W. E. CHANDLER, and JULIA M. LEEK, H. M. 448.40; College St. ch. 130.07; Davenport ch. 61; 1st ch. m. c. 12.42; 3d ch. 27.58;	
So Britain, Cong. ch. and so.	679 47
Wallingford, Cong. ch. and so.	30 00
West Haven, Cong. ch. and so.	55 00
Whitneyville, Cong. ch. and so.	30 29
New London co. L. A. Hyde and L. C. Learned, Tr's.	55 00—855 76
Hanover, Cong. ch. and so.	27 05
New London, First church, 47.13; 2d Cong. ch. and so. 16.03;	
Norwich, 2d Cong. ch. and so.	63 16
Tolland county. E. C. Chapman, Tr.	210 50—300 71
Columbia, Cong. ch. and so.	83 73
Gilead, Cong. ch. and so. with other dona. to const. GEO. C. HUTCHINSON, H. M.	
Mansfield Centre, 1st Cong. ch. and so.	65 75
Windham county.	
Dayville, A friend,	70 00—219 48
Ekonk, Elizabeth W. Kasson,	5 00
Hampton, H. Colman,	10 00
Quinabaug, in memory of Mrs. Betsy Fortune, to const. JOHN FORTUNE, H. M.	1 00
	100 00—116 00
Legacies. — Hebron, R. S. Bissell, by Lucy C. Bissell,	4,854 64
	30 00
	4,884 64
<b>NEW YORK.</b>	
Brooklyn, Central Cong. ch. 705.06;	
Puritan, Cong. ch. 15; 1st Presb. ch. A friend, 12.50;	732 56
Buffalo, 1st Cong. ch. by W. R. B. to const. Rev. G. B. STEVENS, P. N. HASKELL, and M. N. HASKELL, H. M. 250; Arthur B. Wilkes, 10; Miss H. M. Eames, 20;	280 00
Champion, A widow's mite,	77
Churchville, A friend of missions, for 8 High schools in Eastern Turkey,	800 00
Clinton, Mrs. George K. Eells, for Armenian and Greek students at Marsovan, Turkey,	110 00
East Bloomfield, R. B. Goodwin,	1 87
Fairport, A. M. Loomis,	10 00

Flushing, Cong. ch. and so. for Papal Lands,	12 50
Hammondville, Ch. of Christ,	2 00
Lisle, A widowed mother, earnings of her two young boys who "have ceased from their labors,"	4 00
Medina, H. La Hommulien,	3 00
New York, Broadway Tab. ch. 1,844.57; Harlem, Cong. ch. 34.68; Memo. chapel, Mad. Sq. Presb. ch. 5; A friend, through Rev. Dr. Cheever, 100; A friend, 100; J. M. Andreini, 10; Mrs. Henry Belden, 5; W. Williams, 5;	2,104 25
Norwich, Cong. ch. and so.	64 34
Oswego, Cong. ch. and so.	82 22
Pekin, Abigail Peck,	20 00
Plattsburg, To fulfill the wish of Lawrence Myers to give the Board \$1,000, he dying Dec. 1871, intestate,	1,500 00
Pompey, Mrs. Lucy Child,	15 00
Rochester, Plymouth ch. and so.	59 38
Rondout, Rev. Isaac Clark,	2 00
Seneca Co., A thank offering, for the work in Umzila's Kingdom,	30 00
So. Salem, Elizabeth Beers,	10 00—5,843 89

Legacies. — New York, Rev. W. A. Hallock, D. D., by Mary A. Hallock, Ex'x,	100 00
Syracuse, Hannah Williston, by Asa H. Wells, Ex'r,	233 97—333 97
	6,177 86

**NEW JERSEY.**

Bernardsville, J. L. Roberts,	60 00
Lakewood, Presb. ch. m. c.	7 09
Montclair, Cong. ch.	116 63
Orange Valley, Cong. ch.	225 04—408 76

Legacies. — Calvin Baldwin, by Joseph N. Tuttle, Ex'r,	100 00
	508 76

**PENNSYLVANIA.**

Centreville, Cong. ch.	5 00
Jeffersonville, F. Whiting,	10 00
Pittston, S. E. Cooley,	25 00
Riceville, Cong. ch.	5 00
Saint Clair, Cong. ch.	2 64—47 64

**TEXAS.**

Paris, 1st Cong. ch. and s. s.	1 50
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**OHIO.**

Akron, Cong. ch.	112 51
Bellevue, Elvira Boise, 25; Spencer W. Boise, 20;	45 00
Hudson, Cong. ch. m. c. 3; Mrs. H. Baldwin, 10;	13 00
Kent, 1st Cong. ch. an. int. on \$1,000 from Austin Williams, deceased,	70 00
Marietta, 1st Cong. ch.	100 00
Oberlin, Miss Tracy,	2 00
Painesville, Reuben Hitchcock, for female educa. in West. Turkey, 1,000; First church, Mrs. Reuben Hitchcock, for educa. work at Okayama, Japan, care of Mr. Cary, 350; Young Ladies' Circle for the same, 40;	1,300 00
Ruggles, Cong. ch.	50 79
Talimadge, Cong. ch.	78 48
Wakeman, 2d Cong. ch.	15 00—1,876 78

**ILLINOIS.**

Aurora, N. E. Cong. ch.	27 00
Belmont, Cong. ch.	4 00
Cambridge, 1st Cong. ch.	10 00
Chicago, Union Park ch. to const. J. S. HALL, A. DOW, W. C. BRADLEY, S. B. FRENCH, Mrs. S. B. HELMER, Mrs. S. HILL, and Mrs. C. A. GREGG, H. M. 724.60; LUCAS E. MERRILL, to const. himself H. M. 100;	824 60
Godfrey, Church of Christ,	20 00
Lee Centre, A friend of missions,	10 00
Malta, Cong. ch.	5 75
Moline, Cong. ch.	60 00

Morris, Cong. ch.	33 75
Odell, Cong. ch.	16 00
Onarga, Mrs. L. C. Foster,	20 00
Payson, Cong. ch. 9:18; J. K. Scarbo-	
rough, to const. Mrs. MARY F. WAL-	
LACE, H. M. 100;	109 18
Pittsfield, Cong. ch.	17 50
Quincy, L. Kingman,	9 00—1,166 78

## MICHIGAN.

Alba, Cong. ch.	55
Berryville, Cong. ch.	60
Dowagiac, Cong. ch.	10 00
Imlay City, Cong. ch.	20 39
Joyfield, M. J. Spaulding,	1 00
Kearney, Cong. ch.	85—33 39

## MISSOURI.

Amity Cong. ch.	8 00
Cahoka, Cong. ch.	15 00
St. Louis, Pilgrim ch. to const. S. B.	
KELLOGG, T. D. BUDD, and D. I.	
JOCELYN, H. M., 333:06; A friend,	
;	334 06—357 05

## MINNESOTA.

Mankato, Cong. ch.	7 57
Minneapolis, Plymouth Cong. ch.	26 08
Wabasha, Cong. ch.	11 73—45 38

## IOWA.

Alden, Cong. ch.	9 10
Des Moines, Plymouth Cong. ch. to	
const. MATTHEW LONG, H. M.	141 78
Dubuque, 1st Cong. ch.	15 00
Muscatine, Ger. Cong. ch.	6 10
Pine Creek, Ger. Cong. ch.	5 00
Traer, Cong. ch.	23 00—199 98

## WISCONSIN.

Blakes Prairie, Cong. ch.	6 72
Delavan, Cong. ch.	63 00
Fox Lake, 1st Cong. ch.	13 00
Kiunnikinnick, Cong. ch.	5 50
Meitlan, A Friend,	63
Whitewater, Cong. ch.	53 14—146 99

## KANSAS.

Council Grove, Cong. ch.	5 00
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## NEBRASKA.

Fremont, Cong. ch.	10 00
Wahoo and Cedar Bluffs, Cong. ch.	8 00—18 00

## OREGON.

Forest Grove, J. W. Marsh,	20 00
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## CALIFORNIA.

Rio Vista, Cong. ch.	98 35
Riverside, Cong. ch.	16 50
Sacramento, Cong. ch.	42 00—156 85

## NEVADA TERRITORY.

Reno, Cong. ch.	20 75
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## CANADA.

Province of Ontario,	
Paris, 1st Cong. ch.	30 00
Trenton, Thomas Smith,	3 00
Valetta, Rev. John Logie,	10 00—43 00
Province of Quebec.	
Montreal, Mrs. R. A. Ramsay,	5 00
Sherbrooke, T. S. Morey,	5 00—10 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, Umzombe ch. m. c. 6	
months,	19 66
Japan, Kobe, DeWitt C. Jencks,	200 00—219 66

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS FOR THE	
PACIFIC.	
Mrs. R. E. Cole, Oakland, California,	
Treasurer.	1,174 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Castine, Penny contribution of Cong.	
s. s. 14:32; Yarmouth, 1st Cong. ch. and so.	
12;	26 32
NEW HAMPSHIRE.—Great Falls, Mrs. E. A.	
T. for India, 3; New Boston, Presb. s. s.	
20;	23 00
VERMONT.—Brattleboro, Centre s. s. for In-	
dia,	25 00
MASSACHUSETTS.—Auburdale, Cong. s. s.	
for Spain, 50; Lancaster, Cong. s. s. for	
scholar under care Mr. Gutterson, 15; Nat-	
tick, Cong. s. s. for a teacher in India, 50;	
Royalston, Cong. s. s. 17; Townsend, Cong.	
s. s. 10;	142 00
NEW YORK.—Brooklyn, Green Ave. Presb.	
s. s. for Choonkosh, Turkey, 12.50; Copen-	
hagen, 1st Cong. s. s. 1.50; Smyrna, 1st Cong.	
s. s. mis. soc. to const. MYRON COLLINS, H.	
M. 70;	84 00
NEW JERSEY.—Montclair, Cong. s. s.	30 00
OHIO.—Tallmadge, Cong. s. s.	18 26
ILLINOIS.—Joy Prairie, Cong. s. s. 10; Sand-	
wich, Cong. s. s. 5;	15 00
MINNESOTA.—Rapidan, Friends for a boy in	
Marash,	8 30
IOWA.—Grand View, Cong. s. s.	5 60
CANADA.—A. Kingman's s. s. class for pupil	
at Ahmednuggur,	40 00
	416 88

Donations received in November,	24,328 44
Legacies " " "	7,353 21
	\$31,681 65

Total from September 1st, to November 30th, Donations, \$53,775.30; Legacies, \$14,670.53 = \$68,445.83.

## CONTRIBUTIONS RECEIVED FOR FAMINE IN TURKEY.

Portland, Me., High st. Cong. ch.	45 70	W. Newbury, Mass., A Friend,	50
Lebanon, N. H., A friend,	2 00	Sandy Hook, Ct., Two children and their	
Brookline, Mass., Baby Edwin's first money,	1 00	mother, for Rev. H. S. Barnum,	3 00
Danvers, Mass., A friend,	5 00	Passaic, N. J., Mary L. D. Wilson,	5 00
Grafton, Mass., A friend,	10 00	Maui, Hawaiian Islands, A Friend,	5 00
Lee, Mass., Friends,	1 10		
Newtonville, Mass., M. R. S.	5 00		87 30
Revere, Mass., A Friend,	1 00	Previously acknowledged,	9,757 05
Springfield, Mass, E. A. T.	3 00		\$9,844 35

BOSTON, Dec. 11, 1880.

LANGDON S. WARD, *Treas. A. B. C. F. M.*

## CONTRIBUTIONS RECEIVED FOR FAMINE IN PERSIA.

Andover, Mass., Edward Taylor,	5 00	Faribault, Minn., A. L. F.	1 00
Hinsdale, Mass., J.,	2 00	Maui, Hawaiian Islands, A friend,	5 00
Lenox, Ohio, Cong. ch.	4 23		
Princeton, Ill., "Whatsoever Band,"	17 00		40 23
Council Bluffs, Iowa, A friend,	1 00	Previously acknowledged,	1,456 29
Whitewater, Wis., M. S. Knapp,	5 00		\$1,466 52

BOSTON, Dec. 11, 1880.

LANGDON S. WARD, *Treas. A. B. C. F. M.*



## FOR YOUNG PEOPLE.

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### THE EMPIRE OF THE SULTAN.

THE Turkish Empire has for several years past attracted a large share of attention from the rulers of Europe and from the Christians of America. These European rulers have been specially interested in Turkey, because it has seemed probable that the government of the Sultan could not long continue, and if he should be overthrown, it was a very important matter who was to rule at Constantinople. If England and France and Germany did not want the rich territory of Turkey for themselves, they were anxious that no other Great Power of Europe should gain it. And so these nations, with Russia and Austria, are watching each other, and their diplomatists are discussing what is called "The Eastern Question." That question is: What shall become of



MOSQUE OF ST. SOPHIA, CONSTANTINOPLE.

Turkey? But it is as a missionary field that Christians in America have had their eyes specially turned towards the East. Whoever may rule in place of the Sultan, Christ ought to rule in the hearts of all the people. This whole region was once Christian ground. The grand mosque of St. Sophia represented above, was once a Christian church. When the Mohammedans con-

quered Constantinople in 1453, A. D., they transformed this beautiful temple into a mosque; they sought to cut out of the stones every Christian symbol, like the cross, and they added minarets, after their own style of architecture. It is said that they only partially succeeded in destroying the Christian symbols, for a few still remain to bear witness to the origin of the building. What we are endeavoring to do is to regain such temples as this, not by any means by the sword, as the Turks took it from the Christians, but by giving them a better faith so that they shall renounce their false prophet and follow only Christ. More than one third of all the money raised by the American Board is expended in the Turkish Empire. So far the Mohammedans, or Moslems, as they are often called, have not been reached to any extent. The few who have accepted the Christian faith have been bitterly persecuted; some have been killed. But the day when the followers of Mohammed shall be reached is, we believe, not far distant, and we hope that Christian songs will some day be again heard in the restored church of St. Sophia.



A MOSLEM HOUSEHOLD.

The people in Turkey are by no means all Turks. The Greeks, the Bulgarians, and the Armenians are nominally Christians. They have churches, though the people do not understand what is said in them. They have the Bible, but usually in an ancient version which they cannot read. It is among these races, especially the Armenians, that our missionaries have had their great success, numbering now ninety-four churches with over 6,500 members. One of the ladies connected with the Eastern Turkey Mission has sent us the following interesting account of family life in Turkey.

## FAMILY LIFE IN TURKEY.

“Perhaps you know that neither in the Turkish nor Armenian language is there any word for home. All they have is a *house* or *dwelling-place*. We see in the picture opposite a Moslem dwelling. The floor at the right of the picture is generally of earth, and those who are invited to step up to the part covered with matting, or a rug, first drop their shoes below. The Arab by the door, with his long, loose, brown robe and his head covered for his journey with the many-colored silk handkerchief, does not presume to step up into the place of honor, but shows his beads for sale near the door, where the servant also stands, until bidden to bring a coal for the lighting of the pipes, or coffee for the two turbaned Turks. The mother of the household stands meekly by. Her mouth and nose should be completely covered by the cloth thrown over her head. She may not sit in presence of her liege lord, much less would she or her daughters think of occupying a place on the divan, or of asking a question, or advancing an opinion, even about those amber beads which are so beautiful to their feminine eyes. The father takes his little son to chat with him on the divan, and if asked how many children he has, would reply, *one*.”

A picture of Turkish houses, such as are seen by tens of thousands in various parts of the Empire, is given below. Rev. Mr. Adams, of Central Turkey, has given a very good description of one of this class of houses. He says :—



COUNTRY HOUSE IN TURKEY.

“It consists of two rooms, each occupying an entire story without any partitions, or divisions. The door, of rude planks, and the only one in the house, measures about five and one half feet high and six feet wide, for the admission of a loaded animal, and opens into the lower story, which is allotted to all the domestic animals — as a donkey or two, as many cows, a few goats, with a liberal intermixture of fowls — besides wood, farming tools, etc. Rude stone



steps, in the back corner opposite the door, lead to the upper room. The floor of this room is a single course of rough boards, with capacious cracks, so that the heat from the animals below may help warm the occupants above, with the further convenience of allowing the good man, with a stick, to 'hush up' his obstreperous donkey, and, in general, to keep order below, without descending. With but two small windows in the whole house, the air, in a winter morning, when every opening to the fresh air is closed, is such as only those 'to the manor born' can endure.

"Externally the house aptly corresponds with the interior. The brush and sticks of the roof projecting at all lengths, always remind us of the brim of our boyhood's palm-leaf hat, in butterfly season, in New England; the everlasting manure heap near the door, decked with fowls, if not by a dog, ready to try his teeth upon every visitor; the absence of a bush, vine, or tree as a screen from the fierce sun, all make a picture that outrages language when called a house. Yet in such places thousands of children are born and grow up, with scarcely a blooming, healthy countenance among them all."

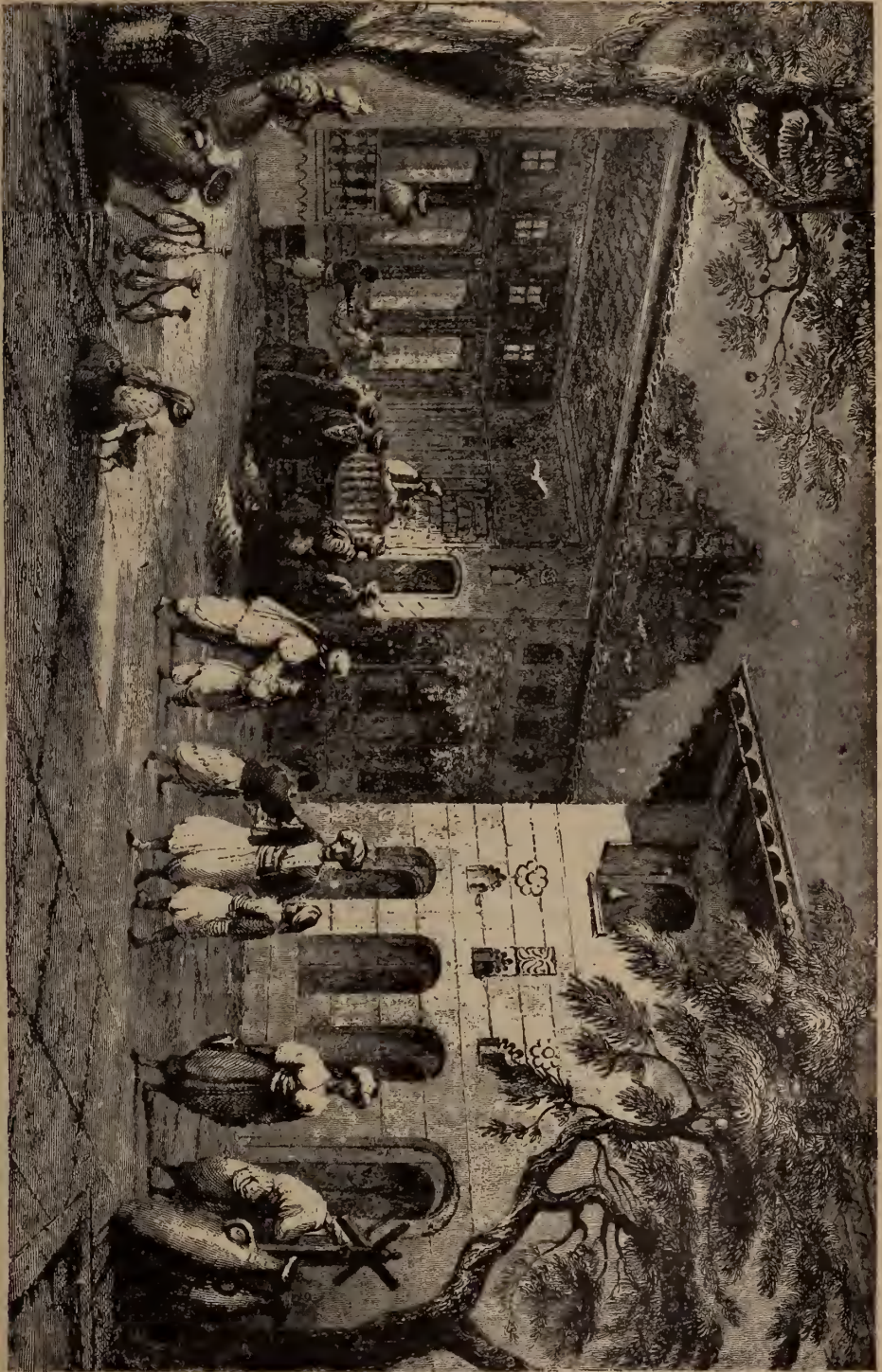
On the opposite page is a house of quite another order, though it also is in Turkey. This one is the house of a Greek in the city of Antioch, and represents well the open courts that are found in connection with the dwellings of the wealthy. The same missionary lady quoted above writes also of

#### WOMAN IN TURKEY.

"It is sad to think of the low place occupied by woman in Turkey, of the fact that she is given in marriage to one whom she has never even seen, perhaps is obliged to work like a slave, with no gentle 'If you please,' or, 'Thank you,' to make the tasks lighter. She is bound by custom and expediency to cover her face even while working in the fields under a summer sun, or when cooking by the hot fire, and she is forced to live a life of silence, with no opportunities for that growth and culture which come from mingling in society. Can we wonder at the words spoken by a good Protestant mother who said with tears, as she looked at her little, dark-eyed daughter; 'I never mourned at the birth of a child before, but as I think of what this little girl must experience in this land, with no liberty and so little respect, I am ready to wish that she had never been born.'

"Yet the lot of these poor women is improving year by year. Look into the beautiful school-rooms of the seminaries for girls, established by the missionaries in Marsovan, Manisa, Aintab, Cesarea, Hadjin, Harpoot, Mardin, Erzroom, Bitlis, and Beirut, and tell me if the children of those educated there can ever be satisfied with the low life of the women of the present day. Look into the colleges at Beirut, Aintab, and Harpoot, and judge if those well-dressed, gentlemanly young men will allow their wives to work in the fields, gather up manure for the winter's fuel, or stand silently by while they eat or smoke. In Protestant homes you may now very often see the mother and daughters eating at the same table with the father and sons, a thing unheard of in the 'good old days' before Protestant innovations. Recently, in one of the large cities of Turkey, a prominent Protestant invited a Turkish pasha to dinner, and allowed his own wife to partake of the meal with them. Formerly she would not have entered the presence of that Turk. In these days it is not uncommon in fine weather to see a whole family out on the hills for a little





HOUSE OF A GREEK AT ANTIOCH.

recreation, the woman chatting as much as she wishes, and only growing silent and dropping back from her position at her husband's side when you approach. The more humble place behind him, and the sheet in which she is enveloped, are little remnants of Orientalism which she cannot yet abandon.

"The real Oriental family often consists of from thirty to forty individuals, embracing three or four generations. The men are farmers, their produce being mainly wheat and cotton. One or two of the sons, perhaps, have learned trades, but they have a common purse. The old father is the ruler of the household, the eldest son being only a little less in authority. If one of the grand-children is daring enough to wish to extend his village education to a college one, the consent of all the mature heads under this great roof must be obtained. An awkward business, for some stingy soul is sure to rise up and

say to the boy's father, 'Then you will have a larger share than the rest of us in providing books, clothing, and tuition for your boy.'

"In this one house we can see every variety of work carried on. The women help the men to dig and plant and reap. The girls pull the weeds, help take care of the cattle, and gather the cotton. In the long, stormy days of winter the low, dark room is full of busy workers. Old women and young girls sit in the warmest corner by the deep oven, on the ground, and pull the cotton from the husks. One or two young men pass it through the "roller-gin" to make it clean of seeds, older men whip it soft



A TURKISH WOMAN WEAVING.

and light, some of the older women roll it over a smooth stick to make it ready for spinning, the younger women sit all day with covered faces at the wheel, the occupation only interrupted by a stirring in the cradle at their elbow, or a trip with the jug to the village fountain. Finally they take the thread, and on a clumsy loom weave it into cloth for the clothing of the household, or into rough bags for the produce of their fields.

"This primitive mode of life is being broken into by modern notions that there is less quarreling and more prosperity where the sons separate and rear families by themselves. The book-shelf is getting to be part of the household furniture. Men and women are getting to be very much ashamed if they are obliged to say 'No' when you ask, 'Do you know how to read?' and newspapers and international Sabbath-school Lesson books are creeping over the land, and Armenians who formerly did not even dare to wear the red Turkish fez, which was considered as belonging peculiarly to their masters, the Turks, now discuss *politics*. The city women abandon the tunic and indulge in dresses, the men adopt the European costume, houses are adding a second story, and the rooms gleam with white-wash. The young men are restless over the slowness of trade and the restraints of an unlimited monarchy, and look with longing



eyes to America. Best of all, from many a poor, unadorned home, longing eyes are turned towards the Better Land.

“From out a village home not long ago went to that Better Land the good and gentle mother, whose voice had often been heard in the prayer-meetings for women; soon the father, one of the pillars of the church, passed suddenly away, his last words being of perfect trust in God, and now, their son, a graduate of one of our Protestant colleges in Turkey, supports the faltering steps of his old grandmother, both of them ready to go at any moment to make one family in heaven. In this manner is the leaven slowly ‘leavening the whole lump.’ Surely no one need ask, ‘Of what use this waste?’ as the church counts out her thousands for the foreign work. Surely no one need say to the missionary, ‘You are throwing your life away’ so long as multiplied tokens like this are given that his ‘labor is not in vain in the Lord.’”

### THE UNWELCOME FOREIGNER.

BY REV. M. L. GORDON, M. D., KIOTO, JAPAN.

I PRESUME many of you know that in China and Japan there are a great many people who are not at all friendly to the men and women from other lands who visit or reside in those countries. In China the American or Englishman who walks along the streets often hears the words, “Foreign Child,” “Foreign Devil,” “Red Devil,” and similar opprobrious names from the men and boys in the streets; and not infrequently a blow with a stone or a stick accompanies the nickname. In Japan we are often greeted with shouts of “Chinaman,” “Foreigner,” “Hairy Foreigner,” “Red Whiskers,” “Get out, Fool,” etc. Do you not think these Oriental boys and girls need to be taught a great deal concerning true politeness?

One day one of the first Christian gentlemen of the age was passing a play-ground where some boys were at their sports. Being friendly to all boys, and fond of seeing them enjoy themselves, he stopped a moment to watch their fun. His pleasure showed itself in his face, which the boys no sooner noticed than one of them shouted out to him, “Shut up, you foreign barbarian,” or words which meant that. Don’t you think that was a heathenish thing to do? And yet that play-ground was Boston Common, and I leave you to guess whether the boys’ faces were yellow or white. It is just as strange for boys in China and Japan to see people with light hair and blue eyes and white faces, as it is for you to see men with yellow faces and almond-shaped eyes; and one side has just as good reason to call names as the other.

But I want to show you that there is another side to the picture. Recently I have traveled many miles in the interior of Japan, and those unpleasant names that I have spoken of were hardly heard at all. On the contrary we were treated with great politeness almost everywhere, and were especially delighted to see the school children greeting us with great respect wherever we went. Whether gathered as a school around the school-house door, or in groups of a dozen or less by the road-side, they invariably made us a profound bow, bending half over to the ground, thus paying just the same respect to the stranger from a far country as they would to their teachers or to the governor of the province. If you have ever been in a foreign land, thousands of miles away from your home and friends, and perhaps hundreds of miles from any one who

can speak your own language, you can imagine how pleasant it was to us to be treated so kindly. And I hope this may suggest to you the proper treatment



JAPANESE MUSICIANS.

which Christian boys or girls should give the foreigner of strange speech and appearance who is sojourning in this land.

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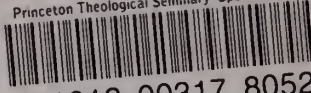


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